

THE
SPIRITVALL
MAN'S
DIRECTORY.

Guiding a CHRISTIAN
in the Path that leads to true
Blessednesse.

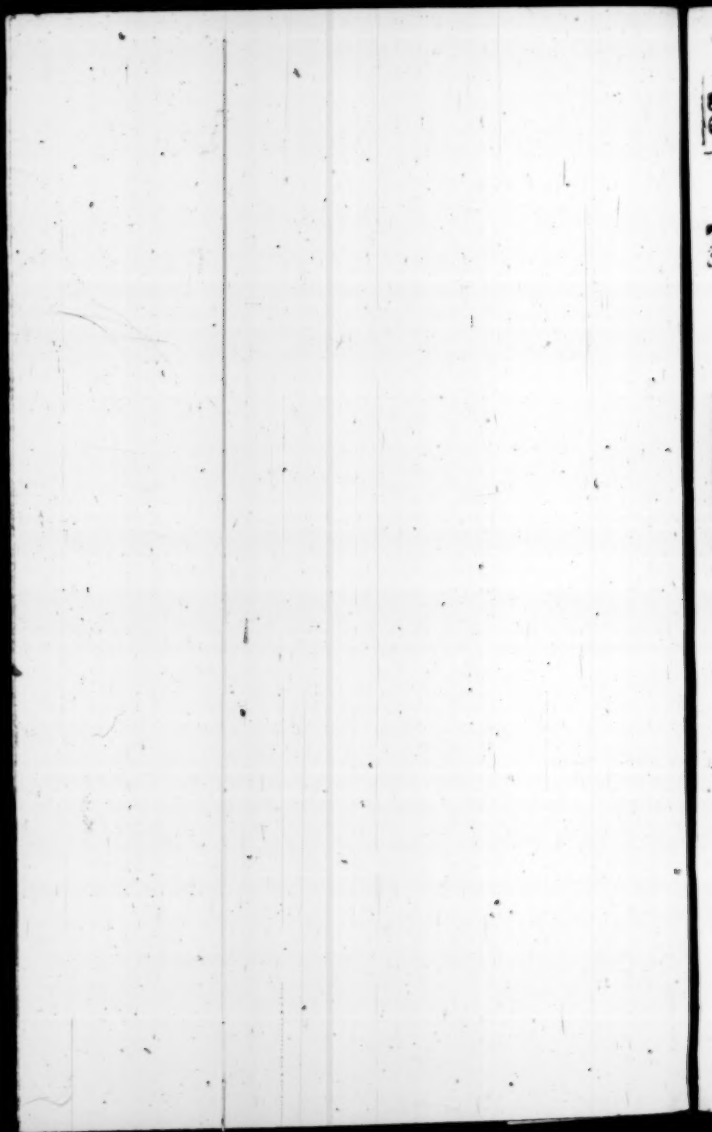
*In his III. maine Duties towards
GOD.*

How { To Believe, } unfol- } Creed.
 { To Obey, - } ding } X. Command.
 { To Pray, -- } the - } Lords Prayer.

BY
THAT REVEREND
and Faithfull Minister of Gods
Word
M^r. WILLIAM FENNOR,
Sometimes Fellow of *Pembroke-
Hall*, and late Rector of
Rosford in Essex.



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TO
THE CHRISTIAN
READER.

Christian Reader.



*How hast here Publisht
for thy benefit a Treatise
of a necessary and
profitable Subject ;
wherein thou shalt find
Magnum in parvo, a great deal of
matter in a little Treatise : and that
not trash, nor altogether vulgar, but pre-
cious Truths, and many choice notions.
A Treatise that it may be this queazy
Age will hardly relish, Mannah is
loathed by wanton appetites, Scriptures
are looked over now by some as rude
Elements, how much more, those Bookes*

CHRISTIAN READER,

*by the Father of it, in a Character not
so plaine and legible. If thou wilt
where' such need appeares, helpe
it with thy Pen, and me
with thy prayers,
I shall remaine*

From my Study
in Ivy-Lane,
Feb. 19. 1647.

Thine in Christ
Jesus,

JO : GEREE.

THE



OF CATECHIZING.

Question 1.

What is Catechizing?



Ans. It is the teaching of the Principles of the Doctrine of CHRIST, namely of Repentance from dead works and of Faith, *Heb. 6, 1.* To them that

have need of milke and not of strong meat, *Heb. 5, 12.* as being babes in Christ, *1 Cor. 3, 1.* and the lambs of Christ, whom the Minister must feed as well as his Sheepe, *Joh. 21, 15.*

Quest. 2. Who must Catechise besides the Minister?

Ans. My Parents must Catechise me and teach me the truth of the Lord, *Isa. 38, 19.* My Father must teach mee the information of the Lord, *Ephes. 6, 4.* And my mother too must. *Prov. 1, 8.* So did *Salomon's* mother teach him, *Prov. 31, 1.* Yea, and the master of the house where I dwell, though he be not my father, yet hee must teach me if I be but one of his household, *Gen. 18, 19.*

Q. 3. How if Parents doe not teach their Children?

Ans. They are cruell Ostriches and their hearts are hardened, *Iob 39, 16.* And God hath taken the Spirit of wisdom from them, *vers. 17.*

B

They

They loose their owne soules, and doe what in them lyeth to cast away our soules too; as ever they meane to keep their own soules they must teach us, *Deut. 4. 9.*

Q. 4. Why hast thou a Name given thee in Baptisme?

Ans. Because the people of God named their children then, so did *Abraham* name his Son *Isaac* at Circumcision, *Gen. 21. 3.* The parents have power to appoint the name what it shall be, *Luk. 1. 60. 63.* Which ought not to be one of a bad signification, for that is a shame, as the name of *Nabal* signifieth a foole, *1 Sam. 25. 25.*

Qu. 5. What use doest thou make of thy name given thee in Baptisme?

Ans. Two uses: First, to teach me Christianity that I must give up my name unto God to be his servant, *Iude* a servant of Christ, *Iude 1.* *James* a servant of God, *Iam. 1. 1.* *Moses* Gods servant, *Iosb. 1. 2.* Secondly, that I keep my name unspotted and undefiled; for God only accounts upon such Names, *Revel. 3. 4.* And therefore it is fit I should not change it, unlesse upon a great occasion, as *Abram* afterwards was called *Abraham*, *Gen. 17. 5.* Nor give any cause why any nick-name should be set upon it, as *Esau* to be called *Edom*, *Gen. 25. 30.* The Pope that changeth his Christian name, sheweth himselfe to be Antichrist, *1 Ioh. 2. 22.*

Qu. 6. Why would God have thee Baptized?

Ans. For foure reasons: First, to teach me that I was borne by nature the Child of wrath and damnation, *Ephes. 2. 3.* Secondly, to give me the washing of regeneration or renewing of the Holy Ghost, *Tit. 3. 5.* Thirdly, to Cove-

nant with me, that I should walke in newnesse of life, *Rom. 6, 4.* Fourthly, to distinguish me outwardly from such as are not Gods people, but Infidels and Pagans; for it is a badge and signe of my profession, *Gen. 17, 11.* And not to be omitted by any meanes, *vers. 14.* Nor contemned nor neglected; the contempt of Baptisme is damnable, because its an ordinance of God, nor the want of it when we are hindred from it in the least degree, seeng it is a matter of Salvation or damnation, *Mark. 16, 16.*

Q. 7. What is required in him that is Baptized?

Ans. Hee must have Faith, the Eunuch had faith actually before he was baptized, *Act. 8, 37.* Or at least be in the sanctifying Covenant of faith, and so even a Child is cleane, *1 Cor. 7, 14.*

Q. 8. How then can babes be Baptized?

Ans. Children ought to be Baptized, 1. For all the Taylors house was baptized, *Act. 16, 33.* And all *Stephanns* household, *1 Cor. 1, 16.* Whereof it is likely Children were part; 2. for children were Circumcised, *Luk. 1, 59.* Now Baptisme is the circumcision of Christ, *Colos. 2, 11, 12.* 3. And when *Peter* urged Baptisme upon his hearers, hee pressed it with this argument; because the Promise was made to you and to your children, *Act. 2, 39.* The Covenant to *Abraham*, and his Seed stands everlastingly, *Gen. 17, 7.* In substance to them which are the children of faithfull *Abraham*, *Rom. 4, 16.*

Q. 9. Can Babes have Faith then?

A. First, they may have the scale of Faith, *Rom. 4, 11.* Secondly, they may have the Spirit of God, *Luk. 1, 15.* Which is a Spirit of faith,

4, 13. Thirdly; they may have faith so accounted, for they may be said to believe, *Math. 18. 6.* 4ly, They may have feminall Faith, for they may be borne againe, and then the seed of God abideth in them, *1 Iohn 3. 9.* As children have a reasonable soule, though yet they have not actuall reason to know the right hand from the left. *Jonah 4, 11.* so they may have the seeds of faith though they do not actually beleeve, because knowing and beleeving go together, *1 Ioh. 4, 16.*

Q. 10. *Have all elect Babes then this Spirit of Faith, and this same feminall Faith, in their Baptisme?*

A. Some have, as first *Jeremiah* was sanctified in the wombe, *Ier. 1. 5.* *Iohn* leapt in his mothers womb for joy in Christ, *Luke, 14. 4.* Secondly, such as shew strange instincts and aptnes in Religion and godlinesse as soone as they can speake plaine, almost as *Timothy*, who savingly knew the Scriptures from a child, *2 Tim. 3, 15.* but all have not, for some live in sin till 20 yeeres after, as *Paul* was not converted till he was at the age of a man, *Acts 9, 5.* Beeing sensuall before, and therefore without the Spirit, *Iude 19.* Nevertheless though he had not the Spirit dwelling in him from the womb, yet he had the Spirit separating and keeping him, for a day of conversion, *Gal. 1, 15.* But his Circumcision, and his Baptisme were not actually availeable to the sealing of remission of sins, till hee did call on the Name of the Lord by Faith, *Act. 22, 16.*

Q. 11, *What benefit's hast thou by Baptisme?*

A. 3. I am thereby sealed. First, to bee a member of Christs body the Church, *1 Cor. 12, 13.* Secondly,

Of Baptisme.

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Secondly, to be one of the Sons of God, *Joh. 1, 12. 17.* For so was Christ sealed Gods Son, *Joh. 6, 27.* In his Baptisme, *Math. 3, 17.* 3ly, to be an inheritor of the Kingdom of God, *Mark. 16, 16.* Standing benefits have no need of reiteration, therefore is there no need of reiteration of Baptisme, for there is no often put to it, as there is to the Lords Supper, *1 Cor. 11, 25.* For it is a Sacrament of regeneration of the new birth, *Tit. 3, 5.* A man cannot be born twice, *Iohn 3, 9, 10.* for the ingrafted word of God doth dwell for ever in him, *1 Pet. 1, 25.*

Q. 12. Have all that are Baptized these benefits?

A. No, for the Spirit bloweth where it listeth, *Iohn 3, 8:* and doth not tye himselfe to the water of Baptisme, *Math. 3, 11.* Neither is this Baptisme which is outward in the flesh, *Rom. 2, 28,* Esau was Circumcised, yet God hated him, *Rom. 9, 13.* Simon Magus Baptised, yet in the gall of bitternesse, *Act. 8, 13, 23.*

Q. 13. Who bee they that have not these benefits?

A. No man can know them, till by their fruits wee may know them, *Math. 7, 13.* Indeed Parents are bound to beleeve the best, and hope the best, for so Charity doth in all things that are not yet manifest, *1 Cor. 13, 7.* But for all our Charity, they cannot bee vouchsafed forgiveness of sins, unlessse they joyne amendment of life to their Baptisme, *Act. 2, 38.* Nor saved, that answer not out of an upright Conscience to Christs interrogatories, though they were washed, *1 Pet. 3, 21.* And yet members in Christs visible Church

and vessels in his house, *1 Tim. 2, 20.* And called Sons of God though rebellious, *Isa. 1, 2.* And may be said to bee begotten with an outward regeneration, *Deut. 32, 18.*

Q. 14. What diddest thou promise and vow in thy Baptisme?

A. Three things, First, Repentance of my sins, for hee that liveth in sin is of the Divell, *1 John 3, 8.* Secondly, Faith, for he that beleeveeth not is condemned already, *John 3, 18.* Thirdly, obedience to all Gods Commandements; for cursed is hee that obeyeth not, *Jer. 11, 3.* All these things was I taught in my Baptisme, to observe all my life after, *Math 28, 19, 20.* Now all this obedience must be done by the power of Faith in Christ, *Col. 3, 17.* And therefore it is called the obedience of Faith, *Rom. 16, 26.* And this Faith worketh by love, *Gal. 5, 6.* And love must set me on worke to keepe Christs Commandements, *John 14, 15.*

Q. 15. Art thou bound to performe thy Baptisme, Vow and Oath?

A. I am bound, *Psal. 50, 14.* Or else I shall be utterly cut off, *Nah. 1, 15.* Yea, I am perjured else, in making such a Covenant, *Hos. 10, 4.* And Christ will be a swift witnesse against mee, *Mal. 3, 5.* And if I now live in sin and doe not keepe my Vow, it is better for mee I had never taken this Vow upon mee *Eccl. 5, 5.*

Q. 16. What is Beliefe or Faith?

Ans. It is the gift of God, *Ephes. 2, 8.* Whereby I believe the words of Christ, *Psal. 119, 66.* And find rest in my soule in him, *Math. 11, 29.* So that now it is no more I that live and worke.
and

Of Beliefe or Faith.

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and doe, but Christ that liveth in me, *Gal. 2, 20.*

Q. 17. *How many wayes is Faith taken?*

Ans. Six : First, Historicall Faith, *Iam. 2, 19.* 2.ly, A dead Faith, *Iam. 2, 26.* 3.ly, A temporary Faith, *Luk. 8, 13.* 4.ly, A bare hoping Faith, *Akt 8, 13.* 5.ly, a miraculous Faith, *1 Cor. 13, 2.* 6.ly, this same saving and justifying Faith, *Rom. 5, 1.* A Reprobate may have the first five and be damned, for there is but one Faith, *Ephes. 4, 5.* Which the world knoweth not, for it is a mystery, *1 Tim. 3, 9.* And the most men say they have it, if wee will believe them ; yet if we will believe Christ few have it, and it is very scarce, *Luk 1, 8.* Being the faith of the Elect. *Tit. 1, 1.*

Q. 18. *Do not wicked men say, they believe in Christ?*

Ans. Yea, *Ioh. 2, 23.* but Christ will not believe them, nor commit himself unto them, *vers. 24.* It is not a bare beleevving of Christ in the clouds, but the having of Christ in a man, that giveth a man life, *1 Iohn 5, 12.* It is living in Christ as well as believing in Christ, *Joh. 11, 26.* The wicked may say they have faith, *Iam. 2, 18.* But if Christ be not in them by his spirit, *1 Iohn 3, 24:* For all this faith they may be Reprobates, *2 Cor. 13, 5.* Not every one that swam after the Ark, and cryed after *Noah* in the Ark, and clambred and hung upon the arke, but onely they that were in the arke were saved, *1 Pet. 3, 20.* So only they that get into Christ are new creatures, *2 Cor. 5, 17.*

Q. 19. *Why so?*

Ans. Faith if it bee unsained, *2 Tim. 1, 5.* In-grasteth a man into Christ, *Rom. 11, 23.* If a

man be not ingrafted into Christ hee shall burne in hell fire, *Iohn 15, 6.*

Q. 20. What reasons be there of this?

Ans. Two: First, the sentence of the Law cannot otherwise be true, the same soule that sinneth, that soule shall dye. *Exod. 11. 18, 4.* Therefore all the Elect must have such a faith, that they may be one with Christ and Christ with them, *Iob. 14, 20.* That Christ's death may be their death, *2 Cor. 5, 14.* Secondly, Christ is the life of them that beleeve. *Col. 3, 4.* As the life of a man is in him, and the life of every creature is in it, *Gen. 1, 30.* So Christ in a believer; this is a mystery, *Gal. 3, 27.* Which whosoever hath not, the wrath of God abideth on him, *Iob. 3, 36.*

Q. 21. Dost thou believe the Articles of faith?

Ans. Yea I beleeve in God the Father Almighty, maker of heaven, and so forth, which being a forme of sound words, I must hold fast in Faith and love. *2 Tim. 1, 13.*

Q. 22. Why dost thou say I Believe?

Ans. Because J cannot be saved without a particuler Faith of my own, *Iam. 2, 18.* (The just shall live by his faith, *Hab. 2, 4*) Whereby I may say, Christ gave himselfe for me, *Gal. 2, 20.* And that hee is my Saviour, *Luk. 1, 47.* For faith is my life, *Iob. 20, 31.* As David could say, J live. *Psal. 116, 2.* So hee could say I believe, *vers. 10.* Neither is this presumption in a Believer, for he knowes, that Christ is his Redeemer in particuler, *Iob 19, 25.* Yea in the time of Spirituall desertion, he can say, My God, my God, *Psal. 22, 1.*

Q. 23. Is not this Presumption in some?

Ans. Yea, it is Presumption in many, for if a carnall

carnall professor shall say, my God, *Hof. 8, 2.* The Lord pardons not his sinnes for all this, but is an enemy unto him *verse 3.* As the body without the spirit is dead, so Faith without workes is dead also, *Jam. 2, 26.* Ignorant Faith is no Faith, but unbeliefe, *1 Tim. 1, 13.* Faith askes who, and what, who is the Lord that I may beleeve, *Iohn 9, 36.* For Faith is an explicit knowing Faith, through Faith we understand, *Heb. 11, 3.* Knowledge is partly before Faith, *1 Iohn 4, 16.* And partly after Faith, *2 Pet. 1, 5.* A man must know what he beleeves, or else he cannot beleeve, *Iohn 38.* Yet Faith is not so explicit, but there is some implicitnesse in it, as long as we live here, *1 Iohn 3, 2.*

Q. 24. How canst thou say I beleeve, can a man know that hee beleeveeth?

A. A man may know that he beleeveeth, *2 Tim. 1, 12.* Even by that help of Gods Spirit. *1 Cor. 2, 12.* For he hath that witnesse in himself. *1 Ioh. 5, 10.* Indeed while he is a Babe in Christ, it may be he knoweth not A Babe is a Babe, though hee understand it not hee understand s as a babe. *1 Cor. 13, 11.* Yea in the time of temptation too, a man is a man, though in a swound he knoweth it not, in such acanse *David* may feare he is cast of for ever, *Psal. 77, 7.* Also when passions are violent, as over much griefe, or over much joy. *Luke 24, 41.* But a child of God when his unbeliefe is at the worst, hath an inckling that hee doth beleeve. *Marke 9, 24.* Or props himselfe at least with this beliefe, that hee hath beleeved. *2 Cor. 4, 13.* Howsoever Faith bringeth evidence and assurance with it at the last, *Heb. 11, 1.*

Q. 25. What say you of them that have the Spirit of bondage?

A. The child of God had it once, but then he hath it no more to feare againe, *Rom. 8, 15.* Those that thinke they have assurance, and sometimes conceit they are aright and sometimes feare, the Lord joynes such with unbelievers, *Rev. 21, 8.* By fearefull are meant such as dare not confesse Christ in evill times, They live in darknesse, and know not whether they go, whether to Heaven or to Hell, *Iohn 12, 25.* The godly may fall sometimes into such feares, that Christ may upbraid them, How is it yee have no Faith, *Marke 4, 41.* But they are restlesse till their Election and calling be made sure, and therefore they are diligent about it, *2 Pet. 1, 10.*

Q. 26. How many objects of Faith are there whith thou mayest beleeve?

A. I must beleeve in one Lord. *Ephes 4, 5.* Distinguished into three persons, *1 Iohn 5, 7.* First, in God the Father, *1 Pet. 1, 21.* Secondly, in Christ; *Iohn 14, 1.* Thirdly, in God the holy Ghost, *Math. 28, 19.* So far forth as it is written in the word, *Iohn 20, 31.* Which is a word of Faith, *Rom. 10, 8.* A plaine and an easie word, that the simple may be converted by it, *Psal. 119, 7* *Psal. 119, 120.* It is a perfit word, able to make the man of God perfit, *2 Tim. 3, 17.* Whatsoever men, or Counsels, or traditions, or Angels from Heaven say; I must go to the word, if they speake not according to it, there is no truth in them, *Isa. 8, 20.* If *Paul* himselfe were now alive, and should Preach any thing besides it, hee were accursed, *Gal. 1, 8.* It is a damnable sinne to add to it,

Rev.

Rev. 22, 18. Or to take a tittle from it, *verse* 19. Tis able to convince all gain-sayers, without running to this or that mans Expositions of it, the Scriptures themselves shew their own meanings, *Acts* 18, 28,

Q. 27. But may not men give their Expositions unto it?

A. There must bee a translating of the word, people understand not the Original tongue of it, *1 Cor.* 14, 5. And an expounding too, *Luke* 24, 27. But no man may give their own sense to it, but the sense of the word, *Neb.* 8, 8. For the same Christ that spake the dark speeches and Parables, the same Christ doth expound them, *Mark.* 4, 34. The holy Ghost speaking in the Scriptures, *Heb.* 3, 7. Teacheth the right meaning, *Iohn* 14, 26.

Q. 28. How is this?

A. By sundry wayes. First, by conferring places with places, as *Micah* 5, 2. with *Matth.* 3, 6. Secondly, by the scope, as if I would know *Peters* meaning, why he said, that *Dauids* Sepulcher was then to be seene, *Act.* 2, 29. I may see the scope of that speech, *verse* 31. Thirdly, observing whether the word be proper or figurative *Iohn* 15, 1. and many others.

Q. 29. What say you more of the Word?

A. It undertakes to be a rule to all that we do, to the wearing of our hayre, *1 Cor.* 11, 14. Or of a Garment. *1 Pet.* 3, 3 To our eating and drinking, *1 Cor.* 10, 31. To our marketting and Marchandizing, *Iam.* 4, 13. Not so little as a shooyer, but if it be amisse, the word doth condemn it, *Isa.* 3, 18, Not so little as an idle word, but the word

word doth tax it, *Math. 12, 36.* Not so little as a thought, but it must bee according to the Word, *2 Cor. 10, 5.* What ever we thinke, say, or do, we must be carefull to observe the judgement of the word, and lay it before us, *Psal. 119, 30.*

Q. 30, Why dost thou say. I beleeve in God?

A. For three reasons. First, because I do not beleeve unlesse I go out of my selfe, and deny my selfe, *Math. 16, 24.* Secondly, unlesse I cast my selfe upon God, and rely on him, *2 Chron. 20, 20.* Thirdly unlesse not only naturally, but also spiritually, I be in him, move in him, and live in him, *Act. 17, 28.*

Q. 31. Why dost thou beleeve in God as a Father Almighty?

A. First, that in my greatest dangers I may depend upon him who is able to deliver mee, *Dim. 3, 17.* This I must beleeve: *Math. 9, 28.* Secondly, that in my greatest temptations, I may not dare to sin against him, for I am not stronger then he, *1 Cor. 10, 22.*

Q. 32. Why maker of Heaven and Earth?

A. First, that I may consider I am Created of God and for God to live holily, for the wicked are for the day of evill, *Prov. 16, 4.* Secondly, that I may glorify God in my soul and body, so they are not mine but Gods, *1 Cor. 6, 20.* Thirdly, that I abuse none of his Creatures, for they are all unto Gods praise. *Psal. 145, 10.* Nor prophane them, for God is holy in them, *ver. 17.* But have pleasure to search Gods greatnesse in them, *Psal. 111, 2.* And see the invisible things of God in them, *Rom. 1, 20.* And consider them, *Math. 6, 28.* And meditate on them, *Psal. 143, 5.* And

5, And learne Parables or Similtudes for Spirituall things out of them, *Math. 24, 32.* For God teacheth mee by such Similtudes, *Hos. 12, 10.*

Q. 33. Why dost thou beleeve in Iesus Christ his onely Son our Lord?

A. For two reasons, First, that I may bee justified freely by his Grace, *Rom. 3, 24.* Who though he knew no sin, yet was made sinne for mee, that I might, bee made the righteousness of God in him, *2 Cor. 5, 21.* Secondly, that looke whatsoever hee did, or suffered, or had, may bee woven in a mistery into my heart; if this mistery had not been in *Paul*, hee himselfe had been a reprobate, *2 Cor. 13, 5, 6.*

Q. 34. Must that then which was a history in Christ, be a mistery in us?

A. Yea by the application of all these articles concerning Christ to our soules, I must bee an adopted Son of God. *1 Iohn 3, 1.* Christ must bee formed and conceived in me, *Gal. 4, 19.* I must suffer with Christ, *Rom. 8, 17.* And mine old man must be crucified in me, and sin dye in me, *Rom. 6, 6.* I must bee crucified to the world, and the world unto mee, *Gal. 6, 14.* I must be buried with him and raised up againe to a new life, *Col. 2, 12.* And seeke the things above in Heaven, *Col. 3, 1.* And judge my selfe here, otherwise, I shall bee judged and condemned of the Lord. *1 Cor. 11, 31.*

Q. 35. Why dost thou say, Christ was conceived of the Holy Ghost, &c.

A. He was conceived. *Luke 1, 31.* By the holy Ghost, *ver. 35.* for the woman was found with child

child of the Holy Ghost, *Math. 1, 18.* Supernaturally that his conception might be without sin, *ver. 20.* For all others are conceived in sin, *Psa. 51, 5.* Because that which is borne of the flesh is flesh, *Iohn 3, 6.* And yet the Holy Ghost made him of a woman, *Gal. 4, 4.* And hee was borne of her, *Math. 1, 16.* Being the seed of a woman, *Gen. 3, 15.* Of the seed of *David.* *Rom. 1, 3.* The roote of *Iesse.* *Isa. 11, 10.* Hee suffered under *Pontius Pilate* who gave sentence that he should be Crucified, *Luke 23, 24.* And scourged him and delivered him up to death, *Marke 15, 15.* Under whom he had witnessed a good confession, *1 Tim. 6, 15.* And therefore Christ is said to be crucified at *Rome* the great City of Antichrist, *Rev. 11, 8.* Because *Pontius Pilate* who delivered him to be Crucified, was Governour under *Tiberius Caesar* Emperour of *Rome.*

Q. 36. Did Christ suffer in Soule too?

A. Yea, for his Soule was exceeding sorrowfull even unto death, *Math. 26, 38.* His Soule was an offering for sin as well as his body, *Isa. 53, 10.* Whole Christ was suretie for us, *Heb. 7, 22.* And a curse for us, *Gal. 3, 13.* For our Soules have need of Redemption as well as our bodies, *Psal 49, 8.* It is a signe he suffered greater torments then bodily, by his sweat in the garden which was a bloody sweat, *Luke 22, 44.* And by his lamentable speech on the Crosse, my God my God; why hast thou forsaken me, *Math. 27, 46.* And by his not onely tasting of the first death for us, *Heb. 2, 9.* But also keeping of the second death from hurting us, *Rev. 2, 11.*

Q. 37. How is hell taken in Scripture?

A. First,

A. First, for the Grave, *Isa. 14, 9.* Secondly, Hell is taken for the feares of Hell, *Psal. 116, 3.* Thirdly, Hell is taken for the place of the damned after this life. *Luke 16, 23.* Fourthly, for the hidden parts of the earth, *Psal. 139, 8.* Fifthly, Hell is taken for the Devil and whatsoever is hel-lish, *Rev. 20, 14.* Sixty, for the lowest degree of Christs humiliation, *Acts 2, 27.*

Q. 38. What sayest thou of Christs descent into Hell?

A. Not as though he descended to hell to suffer there the paines of the damned, for he said upon the Crosse it is finished, *Iohn 19, 30.* Or to deliver the Soules of the Patriarchs and Fathers of old out of *Limbo*, for they were glorified before. *Math. 17, 3.* And in Paradiſe by the vertue of Christs death, he being the Lamb slaine from the foundation of the world, *Rev. 13, 8.* Or to Preach to Soules there in prison, *1 Pet. 3, 19.* For that was his Spirit, Preaching in the mouth and dayes of *Noah* while they were alive, *ver. 20.* or to triumph over Hell and Divels, for that hee did upon the Crosse, *Col. 2, 15.* Nor as though he descended Locally at all into Hell for all that we know; for dying he said unto the good Thief, This day shalt thou bee with mee in Paradiſe, *Luke 23, 43.* And hee commended his Spirit into the hands of his Father in Heaven, *verse 46.*

Q. 39. Is it not an Article of Faith, and hath it not its meaning?

A. Yea, it is an Article of Faith (though the *Greeke Church* hath omitted it in their Creed) taken out of Scripture. *Acts 2, 31.* And by this same descent into hell, is meant Christs lowest degree of

of humiliation, opposed to the height of his exaltation and ascension, *Ephes. 4. 10.* For he was not only dead, but hidden of death for a while, though he could not be held quite, *Acts, 2. 24.* Howsoever this descent into hell be understood, we are sure by this means his people shall never descend into hell. *Rom. 8. 1.*

Q. 40. What beleevest thou of Christs rising the third day?

A. He rose againe, not by re-uniting his body to his God-head, for they were never severed by death, for being Crucityed, hee was still the Lord of glory, *1 Cor. 2. 8.* But by re-uniting Soule and body together, and taking his life againe, which before he had laid downe, *Iohn 10. 17.* And hee himselfe had power to doe it, *verse 18.* To bee Lord of quick and dead, *Rom. 14. 9.* And this hee did the third day, *1 Cor. 15. 4.* Namely, the third day from his suffering passively, *verse 3.* And therefore the space is called by the Scripture, the space of three dayes, *Iohn 2. 19.* And because that every day hath a night belonging to it, it is called the space of three nights too, *Math. 12. 40.* That as by man came death, so by man also might come the resurrection of the dead. *1 Cor. 15. 21.* Himself being the first fruits of them that sleepe, *verse 20.* And the first borne from the dead, *Col. 1. 18.* And the first begotten of the dead, *Rev. 1. 5.* And dyeth no more, *Rom. 6. 9.* And therefore those that rose before Christ, as the *Shunamites* child, *2 Kings 4. 35.* And *Lazarus* and the rest rose again to a mortall life, *Iohn 11,*

44.

Q. 41. Why did Christ rise againe?

A. Hee

A. He rose againe for the glory of God and the good of all the Elect, *Rom. 6. 4.* That they might be glorified, *Rom. 4. 25.* For if hee had not risen they had still been in their sinnes, *1 Cor. 15. 17.* This article was a comfort to *Iob* and all before the comming of Christ, *Iob. 19. 25.* And is to be remembred of all the people of God, as a comfort against all troubles, namely that Jesus Christ is risen from the dead, *2 Tim. 2. 8.* and for divers other reasons did he rise.

Q. 42. What beleeve you concerning the other two Articles?

A. Hee ascended into heaven, *Iohn 3. 13.* and was seene so doing, *Iohn 6. 62.* being taken up, *Acts 1. 9.* and he went up, *verse 10.* whether the bodies of the Saints are not yet ascended, no nor *Dauids*, *Acts 2. 34.* though their soules doe ascend as soone as they are dissolved from their bodies to be with Christ, *Phil. 1. 23.* and the Heavens must receive him till the times of restitution, *Acts 3. 21.* and therefore in respect of his body wee have him not with us here on earth, *Iohn 12. 8.* But onely Sacramentally in his Supper, *1 Cor. 11. 24.* And hee sitteth now at the right hand of God, *Col. 3. 1.* in the throne of his Father, *Rev. 3. 21.* being preferred even in his humane nature, above all Angels, and all Principallities and powers, *Ephes. 1. 20. 21.* expecting till his enemies be made his foot stooles, *Heb. 10. 13.* Where *Sтивен* saw him standing up as in his defence, *Acts 7. 55.* and where hee maketh intercession for his redeemed, *Rom. 8. 24.* As being their own only Mediator, *1 Tim. 2. 5.*

Q. 43. What beleeve you of Christs judging the world?

A. He

A. Hee is ordained of God to bee Iudge of quick and dead, *Acts*, 10, 42. Not onely men, but Angels are reserved to the day, when (being called the great day) *Iude*, 6. He shall come to doe it visibly, *Act*. 1. 11. and according to those truths which are contained in the Gospell, *Rom*. 2. 16. and as men may find their doome in the word, so they must expect it, *Iohn*, 12. 48. His Saints too, by their lives shall judge all the world that are not Saints, *1 Cor*. 6. 2. The set day, and houre, and time, knoweth no man, nor the Angels, no nor Christ himselfe as Man, *Marke*, 13. 32. Though a mans particular judgement be as hee dyes, *Heb*. 9. 27. eyther to Heaven or Hell, *Luke*, 16: 22, 23.

Q. 44. *What is the Office of Christ?*

A. Hee is our Mediatour, *Heb* 12, 24. and he that makes intercession for us, *Heb*. 7. 25. appearing in the presence of God for us, *Heb*. 9. 24. and performing the Prayers of his members with the odours of his merits, whensoever they pray in his name, *Revel*. 8. 3, 4. In this sense, no meere creature can bee a Mediatour to intreat for us, *1 Sam*. 2, 25. And therefore it is in another sense, that the prayers of Saints living upon earth when they pray for other men, are called intercessions, *1 Tim*. 2, 1. and wee must pray them to pray for us, *Heb*. 13, 18. though not when they bee dead, forthen they be ignorant of us; yea, though it bee *Abraham* himselfe, *Isa*. 63, 16. The dead know not any thing of the affaires of this life, *Eccles*. 9, 5. The Lord counts it an absurd thing, that the living should seeke unto the dead, *Isa*. 8. 19. when once their soules goe away hence they bee

bee no more to appeare to us, *Psal.* 39. 13. Neither have wee any warrant to pray the Angels to pray for us, though they be sent forth to minister for us, *Heb.* 1. 14. Nor to speake unto them, unlesse it bee in a Rhetoricall straine to blesse the Lord, *Psal.* 103. 20.

Q. 45. *Why did Christ take the office of a Mediator upon him?*

A. Because hee was elected of God for this purpose, *Isa.* 42. 1. and fore-ordained, *1 Pet.* 1. 20. and sealed, *Joh.* 6. 27. and Sanctified, *Joh.* 10. 35. And given of God for the life of beleevers, *Joh.* 3. 16. not only to helpe sinners with a possibility of salvation that they might bee saved, *ver.* 17. but to convert sinners, *1 Tim.* 1. 15. This was the agreement made between his Father and him, that hee should have a seed, and that the Redemption which hee purchased should actually prosper, *Isa.* 53. 10. this was the principall end he lookt at, namely, that he might purchase to himselfe a peculiar people, *Tit.* 2. 14.

Q. 46. *Which bee the particular Offices of Christ?*

A. Hee was Annoynted, *Isa.* 61. 1. First to be our Prophet, to whom we must hearken as long as wee live, *Deut.* 18. 15. Secondly, our mercifull and faithfull high Priest, to reconcile us to God, *Heb.* 2. 17. and King of Saints, *Rev.* 15. 3. For first wee were desperately ignorant of God, and hee onely can reveale God unto us, *Math.* 11. 27. Secondly, wee were desperately alienated, being the enemies of God, and hee onely can reconcile us, *Col.* 1. 21. Thirdly, we were desperately disabled, and could never have apply-

ed this Redemption unto us, hee onely can make us Kings over sinne and death, *Rev. 1, 6.*

Q. 47. Who is hee that in effect denyeth Christs Offices, and teacheth men so?

A. The Pope and his Church, for though hee seeme to sit in the Temple of God, *2 Thes. 2, 4.* and have the horne of the Lambe, as though hee were Christs Vicar and friend, yet he speakes like the Dragon, *Rev. 13, 11.* And therefore he is said to deny Christ, *1 Iohn 2, 22.*

Q. 48. How doth hee deny Christs Offices?

A. First, because hee denyes Christs Prophetick Office, hee coynes new Articles of Faith, and therefore hee is called the false Prophet, *Rev. 12, 20.* Secondly, because hee denies Christs Priestly Office, for hee undertakes to offer Christ in the Sacrament, where as Christ was only once offered, *Heb. 9, 28.* Hee hath invented satisfactions and penances, and Purgatory, to expiate for sinne, whereas Christ trod the wine presse alone, *Isa. 63, 3.* Thirdly, because hee denies Christs Kingly Office, for hee applyes that to himselfe, which Christ spake of himselfe, *Math. 28, 18.* and takes it onely to himselfe, *1 Tim. 6, 15.*

Q. 49. Dath hee deny no more of Christ?

A. He makes himselfe the head of the Church, whereas Christ onely is the head, *1 Cor. 11, 3.* this Office beeing given him onely of God, *Ephes. 1, 22.* Hee makes Peter and himselfe the rocke which was meant of Peters confession, that hee made, *Math. 16, 18.* Namely, Christ the Son of God, *vers. 16.* for hee onely is the Rock, *1 Cor. 10, 4.* the Rock of all our Salvation, *Deut. 32, 15.* And who is this Rock save our God, *Psal. 18, 31.*

Q. 50.

Q. 50. Why dost thou beleue in God the Holy Ghost?

A. That hee may apply Christ unto me to Iustification, *1 Cor. 6. 11.* That he may transforme me into the image of God, *2 Cor. 3. 18.* And make his graces fruitfull in me, *Gal. 5. 22.* that hee may teach me all truth, and put me in remembrance of Gods word, *Iohn 14. 26.* and lead me to walke uprightly, *Psal. 143. 10.* That he may comfort me in all Temptations, *1 Th. 5. 9.* helping me with grones in my Prayers, *Rom. 8. 26.* That hee may witnesse with my Spirit. that I am Gods child, *verse 16.* that he whom the world knoweth not, may abide with me for ever, *Ioh. 14. 16.* For if any man have not the Spirit of Christ, he is none of his, *Rom. 8. 9.*

Q. 51. What dost thou believe the Holy Ghost, doth more?

A. I believe that the Spirit makes me a member of one Body, *1 Cor. 12. 13.* Namely, the holy Catholike Church of Christ, which is spoken of, *Rev. 7. 9.* which is the body of Christ, *Col. 1. 18.* and consisteth onely of Saints and Professors of holinesse, *1 Cor. 14. 33.* Whereof if any walke scandalously, they are to bee admonished, and if they will not be reclaimed, they must be accompted as Heathens, *Math. 18. 17.* and cast out of the Church, though proud *Diabolus* abused this power, *3. Iohn 10.* and delivered up to Satan, for the destruction of the Flesh, that the Spirit may be humbled, and so saved if it may be possible, *1 Cor. 5. 5.* That they may learne not to blaspheme nor cause the Word to be blasphemed, *1 Tim. 2. 20.* The visible Church as have some a-

mong them which are not of them, 1 *Ioh.* 2, 19. But the true Church which is called Invisib'e, because the world cannot see which persons they be, are onely them which shall be saved, *Acts* 2, 47.

Q. 48, Wherein doth the Communion of Saints consist?

A. In two things; first, in Fellowship with Christ the head, 1 *Ioh.* 1, 3. Secondly, in fellowship with the Saints, *ver.* 7. and so it consisteth in 7 things; First, in Vnity, *Ephes.* 4. 3, 4, 5, &c. Secondly, in keeping company with them, *Psal.* 16, 3. Thirdly, in Praying for them, *Ephes.* 6, 18. Fourthly, in Fellowfeeling compassion and bowels, *Phil.* 2, 1, 2. Fifthly, in helping one another out of Sin, *Gal.* 6, 1. and provoking one another to goodnesse, *Heb.* 10, 24. Sixthly, in imitating the lives of the Saints, 1 *Thes.* 1, 6. as they imitate Christ, 1 *Cor.* 11, 1. Seventhly, in relieving them that lacke, to the very selling of ones goods if need require. *Acts* 4, 34.

Q. 53, What believest thou concerning Remission of Sins?

A. I believe, that all that believe in Christ receive remission of Sins, *Acts* 10, 43. I cannot truly say, I am sicke, but my finnes are forgiven me, *Isa.* 33, 24. blotted out and remembered in heaven no more, *Isa.* 43, 25. nor imputed to me, *Psal.* 32, 1. but drowned in the Sea *Mich.* 7, 19. Namely of Christs blood, *Ephes.* 1, 7. which cleanseth me from all Sin, and I know my Beliefe is right, if I walke in the light, 1 *Iohn* 1, 7. For who so have not destroyed the workes of the Devil in them, Christ was never yet manifest

to them, 1 *John* 3, 8. Those that sin against the Holy Ghost, shall never be forgiven, *Matth.* 12, 32. Neither are such as goe on in their guilty Consciences, forgiven, *Exod.* 34, 7. nor such as provoke Christ, and obey not his voyce, *Exod.* 23, 21. Yet God is a God ready to Pardon, *Nehem.* 9, 17. Vpon true Repentance and Faith answerable to the vow in Baptisme, *Acts* 2, 38.

Q. 54, *What believest thou concerning the Resurrection of the Body?*

A. Though flesh and bloud count it incredible, *Acts* 16, 8. never thelesse by Faith I know it is true, *Job.* 11, 24. And that these very eyes shall rise and see my Redeemer, *Iob.* 19, 27. though the wormes have eaten up all my Flesh, *verse* 26. yea, though my body were drowned and devoured of Fishes, *Rev.* 20, 13. yet the substance shall be the same, Justice requiring that the same bodies that sinned should be damned, and Mercy requiring, that the same bodies that glorified God should be saved, 2 *Cor.* 5, 10. Nevertheless, I beleeve that the qualities and accidentes shall bee altered; namely, that this very mortall shall put on Immortality, 1 *Cor.* 15, 53. This dishonourable shall put on glory, this weak shall put on Power, *verse* 43. this naturall body shall bee raised a more Spirituall body, *verse* 44. and beare the image of the heavenly, *verse* 49. though it bee dispiersed into a thousand thousand pieces by Corruption, yet Christ will loose nothing of it, *Job.* 6, 39. And therefore my Flesh shall not rest in hope, *Psal.* 16, 9. of the Redemption of my Body, *Rom.* 8, 23.

That mortality may be swallowed up of Life, *2 Cor. 5, 4*. Though my soule while it is absent from my body, be present in the meantime with the Lord, *verf 8*. having returned to God that gave it, *Eccles. 12, 7*.

Q. 55. What believest thou more of the Resurrection?

A. That there shall be a Resurrection both of the iust and also the unjust, *Acts 24, 15*. The one to life the other to damnation, *Iohn 5, 29*. For Christ is the Judge of quicke and dead, *Acts 10, 42*. And therefore though it bee appointed unto men once to dye, neverthelesse not to dye as beasts but to come to judgement, *Heb. 9, 27*. The Angels being instruments of gathering them, and sending them to Christs barre with a Trumpet, *Matth. 24, 31*. not a materiall Trump, but with the trumpe of God, and with a shour, and the dead shall rise first, *1 Thes. 4, 16*. Then those that are alive shall be caught up to meet Christ in the ayre, *verse 17*. being changed in a moment, *1 Cor. 15, 52*. Blessed and holy is hee, that hath part in the first Resurrection from sinne unto holinesse heere, *Rev. 20, 6*. for he shall goe into life eternall, but the rest into everlasting punishment, *Matth. 25, 46*.

Q. 56. What believest thou concerning the last Article, namely Life everlasting?

A. I believe it is the inheritance proper to the Saints, who, in this life are made meet to be partakers of it, *Col. 1, 12*. Which is a Kingdome, *Matth. 23, 34*. consisting, First in the beatificall vision and sight of God as hee is, *1 Ioh. 3, 2*. Secondly, in iure likeness with God, *Psal. 17, 15*.

Third-

Thirdly, in fulnesse of joy and pleasure everlasting in Christ, *Psal. 16, 11.* Fourthly, in having no need of Creature, *Rev. 22, 5.* but inheriting all things in God, *Rev. 21, 7.* Fifthly, in freedome from all troubles and grievances, and imperfections of this life, *vers. 4.* The Blessednesse of it cannot enter into the heart of man to conceive it, it is so great, *1 Cor. 2, 9.* It is such a holy Kingdome, that no unholy person may have it, *1 Cor. 6, 9.* and if hee were there, suppose that were possible which is impossible *1 Cor. 15, 50.* Yet hee could have no happinesse there, for there dwelleth nothing but Righteousnesse, *2 Pet. 3, 13.*

Q. 57. *The wicked say they believe all this, but doe they?*

A. Indeed they believe the history of God and his Word, *Iam. 2, 19.* otherwise they believe a falshood or a lye, *Ierem. 13, 25.* and therefore though they expect to be saved on their deathbeds, when they dyer they shall perishe, *Prov. 11, 7.* Though they cry, Lord, Lord open the gates of heaven to us, yet hee will not open it unto them, *Math. 25, 11, 12.* God that made them will never save them, *Isa. 27, 12.* and though they dye, with Lord have mercy upon me, in their mouthes, *Math. 7, 21.* and so goe away like Lambes, they shall lye in the grave of Hell, as thick as Sheepe in a Sheep-cote, *Psal. 49, 14.*

Q. 58. *How many Commandements are there?*

A. Ten, ten Words, *Exod. 34, 28.* God added no more, *Deut. 5, 21.* Which are the rule of my steps, *Psal. 119, 133.* continually, *vers. 117.*

in my memory, *verse 109*, in mine understanding, *verse 130*, being my meditation alwayes, *verse 97*, that I may refraine my life from every Sin, *verse 101*, Idle vaine thoughts and all, *verse 113*. and indeare them unto me above thousands of Gold and Silver, *verse 71*.

Q. 59. What rules are to helpe us in the right understanding of the Law?

A. Six, more especially; First, that the Law is Spirituall, so spirituall that the best Saint is carnall in comparison of it, *Rom. 7, 14*, reaching to all the heart, soule, mind, strength, *Luk. 10, 27*. Secondly, that it is perfect, *Psal. 19, 7*: commanding Obedience to every tittle, if a man doe but once Sin it doth curse him, *Gal. 3, 10*. Thirdly, when it forbiddeth or commandeth any thing, it forbiddeth or commandeth all meanes, occasions, or provocations thereunto; and therefore the least lascivious looke, is Adultery, *Math. 5, 28*. The least hatred, is Murther, *1 Ioh. 3, 15*. Fourthly, whatsoever the Law forbiddeth it commandeth the contrary *1 Petr. 3, 11*. Whatsoever it commandeth, it forbiddeth the contrary, *Levit. 19, 17*. Fifthly, it runneth upon Negatives, for negatives bind strongly, this being the nature of a No, no in no wise, *Rom. 3, 9*. the affirmative binds alwayes, but not to all moments, but the Negative bindeth to both, *Luke 21, 34*. Sixthly, is put in the second Person, that every soule may apply it, *Mal. 2, 1*.

Q. 60. What be under the Law, the Rigour of the law, and the Curse of the law?

A. All disobedient persons that are not made righteous by Christ, *1 Tim. 1, 9*. Even the whole world.

world, whether Christian Professors or not, except they be led by the Spirit of God, *Gal. 5, 18.* bounded to doe the Law to the utmost, as a wife is bound to her husband, *Rom. 7, 2.* and therefore the Law hath dominion over them as long as they live, *verse 1.* and the Curse too, *Gal. 3, 10.* And whatsoever the rigour of the Law sayes, its spoken directly to them, *Rom. 3, 19.* but Believers in whom sin doth not reigne, they are not under the Law but under Grace, *Rom. 6, 14* nevertheless they must not thinke the Law to bee of none effect to them, *Rom. 3, 31.* But first, they must consent to the good esse of it, *Rom. 7, 16.* Secondly get the knowledge of their sins more and more by it, *verse 7.* Thirdly, fling myre and dirt in their owne faces, by reason of it, *vers. 24.* Fourthly, delight in it as a blessed rule of life, *verse 22.* Fifthly, be moved by it to thankfulness to Christ, *vers. 25.* Sixtly, be schooled by it to hang faster upon Christ, *Gal. 3, 24.* Seventhly, to take heed of the madnesse of their flesh, that desires rather to be under the Law though never so cruell, then to be under Christ, *Gal. 4, 21.*

Q. 61. Wherefore serves the Preface: I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage?

A. To teach me; First, that I cannot wholly obey, except I believe God is my God, *Job. 14, 8.* and be one of the Israel of God, *Gal. 6, 16.* Secondly, that the consideration of what God hath done for mee, is a motive to obey him, *Job. 24, 31.* Thirdly, that I am forgetfull
of

of old mercies ; and therefore the Lord perswades me to obedience with the newell and latest, *Exod. 20, 2*. Fourthly, that the Spirituall meaning of this deliverance, from *Egyptian* bondage, concerneth all that are delivered from Satan and sin, *Heb. 2, 15*.

Q. 62. *Are the duties of the first Table, greater then the duties of the second ?*

A. Yea, because they are the first and the great Commandements, *Matth. 23, 28*. First, because the object of them, which is God, is greater then man, *Iob. 33, 12*. Secondly, because the performance of them is the immediate worship of God, and hee that sins against his neighbour, does more eminently sin against God, *1 Cor. 8, 12*. Thirdly, they moderate the duties of the second ; as for example, the duty of obedience to Parents, otherwise it is not right, *Ephes. 6, 1*. And yet with these cautions, first that the comparison be equally made of the chiefe of the first Table, with the chiefe of the second ; of the middle with the middle, of the least with the least, otherwise not *Isa. 1, 15*. Secondly, that our obedience to the second, is an argument of our obedience to the first, *1 Iohn 4, 20*. Thirdly, that the obedience to both, is inseparable, holinesse and righteousness, ever goe together, *Luke, 1, 75*.

Q. 63. *What art thou commanded in the first, Thou shalt have no other Gods but me ?*

A. To know God and believe him, *Isa. 43, 10*. and in him, *2 Chron 20, 20*. and in no other God, *Psal. 81, 9*. This Commandement bids me keepe all the rest, *Deut. 11, 22*. Not onely to obey him, in what hee commanded at the first,

but

but any Commandement he would afterwards give, *Heb. 11, 17.* And therefore this Commandement binds me now to believe in Iesus Christ, *1 Ioh. 3, 23.* to relye upon God for all things, *3 Chron. 16, 8.* Courageously to wait upon God, *Psal. 27, 14.* To walke before God, as a servant before his Master, *Gen. 17, 1.* In all my wayes to think of God, and to acknowledge him, *Prou. 3, 6.* To be merry in him evermore, *Phil. 4, 4.* to feare him and to serve him, *Dent 6, 13.* To turne the desires of my Soule to him, and to the remembrance of him, *Isa. 26, 8.* To labour more after him, then after meat or drinke, or any thing in this perishing world, *Iohn. 6, 27.* To make him the end and scope of all mine actions, not onely Spirituall, but also civill, and naturall, *1 Cor 10, 31.*

Qu. 64. Now because we must serve God, and feare him, and love him, and trust in him, and so forth, according to his Attributes, which be they?

A. Hee is uncompounded, simple, and perfectly one, *Dent. 6, 4.* Immutable and unvariable, *Iam. 1, 17.* and therefore hee cannot be said to Repent, *1 Sam. 15, 29.* but onely improperly in regard of the effects, *Gen. 6, 6.* Infinite in greatnesse, the heaven of heavens is not able to containe him, *1 Kings 8, 27.* being every where present, *Psal. 139, 7.* Infinite in eternity, from everlasting to everlasting, *Psal. 90, 2.* Not by succession of time but hee is for ever I am, *Exod. 3, 14.* Infinite in Power, for hee is Almighty *Gen. 17, 1.* Nothing is unpossible to him, *Luke. 1, 37.* unlesse it be to doe evill, that is, a weaknesse

ness and no power; and therefore impossible to him, *Heb. 6, 18*. Infinite in knowledge, he knoweth all things, *Iob. 21, 7*. Not by discourse one after another, but all together, *Psal. 139, 4*. most free in his Will, he doth whatsoever he will *Psal. 115, 3*. His will being the cause of all things, *Ephes. 1, 11*. Gracious, abundant in goodness, Mercy, in patience and Truth, *Exod. 34, 6*. and Justice, *verse 7*. and Holiness, *1 Pet. 1, 16*. of terrible Majesty, *Iob. 37, 22*. most happy and blessed for ever, *Rom. 11, 36*. and so forth?

Q. 65. How do the attributes of God concerne thine obedience to God, especially in this first Commandement?

A. First, God is simple as a Spirit; therefore hee must be served in spirit and truth, *Iohn 4, 24*. and I must doe every thing with simplicity, *2 Cor. 1, 12*. Secondly, God is unalterable; therefore I must trust in his Covenant, *Psal. 89, 34*. neither change nor meddle with them that doe, but bee constant in his seare, *Prov. 24, 21*. Yet I must repent, and so change my life; for God also repenteth, of the evil, *Jos. 2, 13*. Thirdly, if God fill heaven and earth, I must be consciences that wheresoever I am, God is, *Jerem. 23, 24*. Fourthly, if God be eternall, then hee is the Eternal life that I must seeke, *1 Ioh. 5, 20*. and count him my continuall refuge, *Dent. 33, 27*. Fifthly, if God be Almighty, then I must not stand out against his chastenings, *Iob. 5, 17*. but feare him, *Iob. 6, 14*. and humble my selfe betime before him, *Iob. 8, 5*. and returne to him, for there is no escaping out of his hand, *Iob. 22, 23*. Sixthly, if God

God know all things, then I must be conscious, that hee seeth my thoughts, *Math. 9, 4.* and all my Secrets, *Math. 6, 18.* And so of the rest.

Q. 66. What art thou commanded in the second Commandement?

A. Not to serve God with Will-worship, though it seeme never so wise and humb'le, and mortifying, *Colos. 2, 23.* To abhorre all grosse thoughts of God, *Ast. 17, 29.* as that hee is such a one, as mens selves doe thinke him to be, *Psal. 50, 21.* nor to make any Image, *Deut. 5, 8.* Vnlesse God should specially reveale a new Commandement, as once he did for Cherubims in the Sanctuary, *Exod. 25, 18.* and the brasen Serpent in the Wildernesse, *Numb. 21, 8.* or unlesse it be in a Civill use, *Math. 22, 10.* To abhor Images of Idolaters, eyther to worship God before them, *2 Chron. 25, 14.* or in them, as the *Iewes* did God in *Baal*, *Hos. 2, 16.* or to be put in mind of God by them, *vers. 17,* or being at Masse or communion of Service with them, *1 Cor. 10, 21.* or housing them, *2 Iohn 10.* or bidding them God speed, *verse 11.* or learning any of their devises or customes of them, *Deut. 12, 30.* or familiar reading their bookes, *Ast. 19, 19.* Vnlesse it bee to confute them by their owne Writers, *Ast. 17, 28.* and to upbraid carnall Professors, with their strictnesse in their kind, *Rom. 2, 14, 15, 16, 17. &c.*

Q. 67. What else art thou commanded in the second Commandement?

A. Not to leane to mine owne knowledge, *Prov. 3, 5.* nor to serve God by the precepts of Men,

men, *Esa. 29, 13.* nor as men bid me, *Marke, 7, 6.* nor according to the Traditions and customes of the lives of our fore-fathers, *1 Pet. 1, 18.* I am commanded to doe, not only in matter what, but also in manner, as the Lord commandeth, *Gen. 6, 22.* For otherwise my prayers and services that I doe unto God, and all my Sacrifices, and oblations, are no better then murder, or a Dogs neck, or Swines blood, or Idolatry, so indeed it is, if I serve him, after my owne wayes, *Isa. 66, 3.* not only flickes and Hones are Idols, *Levit. 26, 1.* But carnall fancies, imaginations, duinesse, deadnesse, like-warmnesse; for there be Idols in the heart, *Exo. 34, 3, 4.* Covetousnesse is Idolatry, *Col. 3, 5.* Stubbornnesse is as Idolatry, *1 Sam. 15, 23.* A carelesse Christian, is an Idoll, there is an idoll Professor, an idoll Christian, an idoll Shepheard, *Zach. 11, 17.*

Q. 68. *What are the command in the third Commandement?*

A. To glorifie the name of God. *Rev. 15, 5.* that is, his Titles and Attributes, *Exod. 34, 5.* his Law, *Dent. 32, 3.* his Ordinances, as Prayer, and hearing of his Word, and the like, *Dent. 1, 2.* 5. his Gospell, *Akt. 9, 15.* the profession of Christ, *Math. 10, 22.* His censures, as Excommunication, and delivering men up unto Satan, *1 Cor. 5, 4.* His Sacraments, *Math. 28, 19.* All his worship, *Mal. 1, 11.* his Meditation, *Psal. 104, 4.* and that not onely in tongue or lips, *Heb. 13, 15.* but also in heart, *Psal. 86, 11.* and in every action, *Prov. 30, 9.* If any man or woman doe not their duty; as for example, Servants, or any others, they cause Gods name to be blasphemed

phemed, 1 Tim. 6, 1. So also if any man breake the Law of God, hee is guilty of other mens blaspheming Gods name, Rom. 2, 24. Likewise if a Brother, or Sister walketh scandalously, they prophane Gods name, Exce. 36, 20.

Q. 68, What more art thou commanded in the third Commandement?

A. To feare God and sweare by his Name; Deut. 6, 13. with a Soule-bowing oath, Isa. 45, 23. which is a wholly confessing of God, Rom. 14, 11. and an oath of Covenant, Isa. 19, 18, and in some solemne cases with a renewed oath, Deut. 10, 20. Either given by others, and so willingly taken, 2 Chron. 15, 14. or freely of ones selfe, Psal. 119, 106. if need require by Oath before the Magistrate; but then it must bee in Truth, and righteousness, and judgement, Ier. 4, 2. and if necessity of weight hee in private agreements, Gen. 26, 31. As for performance of ones last Will and Testament, Gen. 47, 31. or to cleare ones selfe, and graciously to satisfie a Brother, 1 Sam. 20, 3. yea now under the Gospel too, Isa. 65, 16. And in some cases, a Minister may sweare in the Pulpit, to make the People believe, 2 Cor. 1, 13. and in more private threatnings from God, 1 Kings 17, 1.

Q. 70. What art thou forbidden in the third Commandement?

A. I am forbidden in common talke Swearing, Mat. 5, 34, 35. lest I fall into damnation, Jam 5, 12. and bring all the Curses, in Gods booke on my house, Zach. 5, 2, 3. and cause the very

Land to mourne, *Jerem.* 23, 10. It was the brand of a *Saul* to bee a common Swearer, *1 Sam.* 14, 24, 39, 44. *1 Sam.* 19, 6, 1 and 28, 10. And that whether it be in broken Oathes, as *God*, and the *Lord liveth*, *Jerem.* 5, 2. Or in Idolatrous oathes, for they are a double sinne; as by this Light or by *Baal*, *Ier.* 12, 16. Or any other hideous oathes, as by the Passion of Christ, or by the Lord himselfe, or by *Milchom*, *Zeph.* 1, 5. The prophane use of Swearing is a bloody sinne, Swearing, Lying, and Killing are put together; for which the Lord hath a controversie with Men, *Hof.* 4, 2. Nay, if a man heare an Oath, and doe not utter a reproofe, he is guilty of the sinne, *Levit.* 5, 1. and if for every idle word, a man shall give accompt before God the last day, what then shall hee doe for his Oathes, *Math.* 12, 36. Swearing is a cursing of ones selfe, *Math.* 26, 74. but chiefly I am forbidden a false Swearing, *Levit.* 19, 12. for that puls Christ, swiftly against one, *Mal.* 3, 5.

Q. 71. What art thou forbidden more in the third Commandement?

A. First, all taking Gods name in vaine, as O God, O Lord, *Dent.* 5, 11. Secondly, the formal repeating these words, The Lord be with thee, or the like, *1 Sam.* 17, 37. I thanke God I doe so and so, *Luke* 18, 11. Thirdly, vaine repetitions, as Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us; as Papists and babling Bacruses use them, *Math.* 6, 7. Yet repetitions that proceed out of a broken zealous

zealous heart bee ho y, *Dan. 9. 18. 19.* Fourthly, the abuse of Lots, for their disposing is of God, *Prov. 16. 33.* and were Sacredly used, First, for the deciding of Controversies *Prov. 18. 18.* Secondly, for Elections, *1 Sam. 10. 21.* Thirdly, for dividing of Portions, *Numb. 26. 55.* Fourthly, the finding out of an Offender, *Iosh. 7. 14.* for they were joyned with Prayer, *Acts 1. 24. 26.* resting on Gods determination, *Iosh. 14. 2.* being a Divine thing by the light of nature, *Ierem. 1. 6. 7.* and appealing to God, *1 Sam. 14. 41.* and therefore not to bee used to wickednesse, *Math. 27. 35.* as South-saying, *Ester 3. 7.* or Covetousnesse, or any evill practices, *Prov. 1. 14!*

Q. 72. What art thou commanded in the fourth Commandement, concerning the Sabbath?

A. To keepe it, to sanctifie it, and so as the Lord hath commanded *Dent. 5. 12.* not to hide mine eyes from it, *Ezec. 22. 26.* not to turne my foot from it, to delight in it, to count it honourable, to honour God in it, not seeking mine owne pleasure, not doing mine owne workes, nor speaking mine owne words, *Ia. 58. 12.* To regard it in mine owne dwelling house, and in Gods at publique Convocations and assemblies, *Levit. 23. 3.* there to Pray, *Acts 16. 13.* To have the Word read and Preached, *Acts. 15. 21.* to reason about matters of Religion, *Acts 17. 2.* To sing unto the Lord and thanke him, *Psal. 92. 1.* To meditate and triumph in Gods workes,

vers. 4. To talke of Gods faithfulnessse, and shew it forth morning and night, *vers. 2.* It is not an houre or two at Church, and so an end; but all the whole day; for it is not a part of a day, but a whole Day, *Math. 12, 1.* It I will not hearken to hallow this day I shall burne in Hell-fire, for ever, *Jer. 17, 27.* Hee is an adversary to God, that mockes at a strict keeping of a Sabbath, *Lam. 1, 7.* For God hath blessed it, *Gen. 2, 3.* and it is a Signe betweene a man and his God, *Ezec. 20, 12.*

Q. 73. What say you more of the Sabbath?

A. I must not onely keepe it, but keepe it verily, *Exod. 31, 13.* and abstaine from all weekly workes, not onely rest but rest holily, *vers. 15.* Fathers must not suffer, much lesse cause their Children, or Masters their Servants, or Inne-keepers their Guests, to breake this day, *Exod. 20, 10.* none may buy or sell victuals or wares on this day, *Nehem. 13, 16, 17.* nor carry burthens, *Jer. 17 22.* Nor goe journies, *Exod. 16, 29.* nor dresse meat beyond necessity, or godly convenience, to the hinderance of themselves, or Daughters, or Maids, from sanctifying this day, *verse 23.* Hither are referred holy Feasts or thanksgivings, *Neh. 8, 9, 10.* As the deliverance from the Gunpowder Treason, *Hester 9, 21.* Fasts for humiliations, *2 Chron. 20, 3.* which must bee Sanctified too, *Isa. 1, 14.* as being kinds of Sabbaths, *Levis. 16, 31.* And therefore the Convocations of them must be holy, *Levis. 23, 24.*

Q. 74. May no works but onely of Gods immediate Worship, bee done on the Sabbath?

A. Yet

A. Yea, first workes of Mercy to a Beast in danger or need, *Math.* 12, 11. or to Man in sickness, or other misery, *verse*, 10. whether in soule or body, *Luk.* 13, 11. Secondly, works of necessity, as taking of food, *Marke* 2, 23. Thirdly, works of decency, as making of beds, and the like; for the Sabbath was made for Man, and not man for the Sabbath, *verse* 27. Fourthly, works of common honesty and humanity, as saluting one another, wee are not forbidden to be courteous, *1 Pet.* 3, 8. Fifthly, works though otherwise in themselves servile, requisite to Gods worship, as travelling to Church, *Luke* 6, 6. or riding divers miles off to the Prophets of God, if need be, *2 Kings* 4, 22, 23. The Ministers studying his text, and the Priests killing of the sacrifices, *2 Chron.* 23, 31. and setting things in order, *Lev.* 24, 8. If any call this prophaning Gods Sabbath, hee must know it is blamelesse, *Math.* 12, 5. Sixtly, works of helpfull refreshings, as walking, for that may be existent with the immediate worship of God, *Luke* 6, 1. I doe not meane Playing, *Exod.* 32, 6. or recreations for our owne Pleasure, for they are forbidden, *Isa.* 58, 13.

Q. 75. *There bee many arguments to prove the Commandment of the Sabbath, to be morall; which bee the first sixe of them?*

A. First, the Sabbath was delivered to *Adam*, before the fall, when there was no Ceremony, *Gen.* 2, 2. which is not spoken by anticipation, but the context sheweth it was then sanctified to him, *verse*, 3. Secondly, *Moses* takes it

for granted, it was knowne to be morall, and knowne before the Law was given, *Exod. 16, 23*. Thirdly, unlesse this be morall there cannot be ten Commandements; for the Dutyes being commanded in the three former the time only here, either this time must be morall, or else there cannot be ten, which is false; *Deut. 10 4*. Fourthly, God would not put a ceremonial law in the midst of the moralls, and urge it with more words, reasons, repetitions, and particulars, then any of the moralls, as he doth the Sabbath, *Exod. 20, 9, 10, 11*. Fifthly, Christ speaking of those dayes, when all the ceremonial law was dead and buried, sheweth the Sabbath stand still, *Math. 24, 20*. Sixthly the Prophet prophesying of the dayes of the Gospel, when Christ the righteousness and salvation of God should be revealed. *Isa. 56, 1*, pronounceth a blessing on them, in those times that keep the Sabbath from polluting of it. *verse. 2*, and putteth the keeping of the Sabbath for the whole obedience of the covenant. *verse. 6*, which he would not do if it were ceremoniall; for obedience is better then sacrifice or ceremony, *1 Sam. 15, 22*.

Q. 76. Now because some object, saying the Sabbath is not engraven in mens hearts, neither is there any mention either before the Flood, or after that the fathers did keep it, and so forth, therefore tell me what arguments have you to prove it morall?

A. First, if God had meant to put on Ceremony, among the Lawes that were morall, he would rather have put Sacrifice, for that is more adequat to all the ceremoniall law, *Hos. 6, 6*. being

ing a type of repentance, *Psal.* 50, 17. Thanksgivings, *Psal.* 107, 22. Prayer, *Prov.* 21, 27. Justice and Iudgement, *ver.* 3. all religion, *Prov.* 15, 8. a full type of Christ. *Heb.* 9, 14. Secondly, the scripture sheweth that nor Christ, *Math.* 5, 17 nor the law of faith doth disanull any thing of the law, meaning directly the Decalogue, *Rom.* 3, 31. Thirdly, the Sabbath was intimated in *Caine* and *Ables* publick serving of God, *Gen.* 4, 3, 4. and in the publick calling on Gods name in the dayes of *Enosh*, *ver.* 26, and in *Noahs* waiting the fall of the waters by Sevens, *Gen.* 8, 10, 12. who no question as he condemned the world by building the Ark on the weeke dayes, *Heb.* 11, 7. So also by preaching on the Sabbath; for he was a Preacher, *2. Pet.* 2, 5. and in *Abraham* too, who was a Prophet, *Gen.* 20, 7. and had a great people to preach to, *Gen.* 14, 14. Fourthly, the Sabbath is ingraven upon mans heart, of which the ingraven upon Tables was a token, *Exod.* 34, 28. and to shew the everlastingnesse of it, it was written which none of the Ceremonies were in stone, *Deut.* 4, 15. Fifthly, when God speaking of the covenant of grace, he saith, he will write it againe in the minds of his redeemed, *Heb.* 10, 16. even upon the fleshly tables of their hearts, alluding to the materiall writing, *2. Corin.* 3, 3. Sixtly, the very heathens had their *Septuaginta*, their eights, and the ninth, still hovering about the holy seventh of the Decalogue, the whole law being obscurely written in their hearts, *Romans*, 3, 15.

Q. 77. *The Sabbath was the last day of the weeke, how commeth it now to bee changed into the first day of the weeke?*

A. This day the Lord hath made, *Psal.* 118, 24. For on this day Christ rose from the dead, and rested from the worke of Redemption, *Math.* 28, 1. Having created new heavens and a new earth, *Isai.* 65, 17. which we are to keepe by vertue of the fourth Commandement still; for Christ telleth us, hee is Lord of it, *Math.* 11, 8. which is called sometimes from Priority of order and dignity, the first day of the weeke, *Acts* 20, 7. Sometimes from the Author that did institute it, the Lords day, *Rev.* 1, 10. as wee see the Lords Supper is so called, *1 Cor.* 11, 20. And though the Sabbath from the Creation were from Even to even, *Levit.* 23, 32. Dayes being so reckoned, *Gen.* 1, 31. yet this Sabbath is to bee reckoned from Christs Resurrection; and therefore is from Morning to morning, *Marke* 16, 2. And albeit *Mary Magdalen* came while it was darkish, and Christ was risen before that, and so might seeme to have risen over night, *Ioh.* 20, 1. yet that could not bee the women, and *Peter*, and *Iohn* would never have deferred their going to the Sepulcher, till morning then as they did, *vers.* 2. Now howsoever this Day be circumstantially changed, and Ceremonies removed; yet the day stands still morall, *Acts* 16, 13. The Commandement of not Killing, had a ceremony annex to it, as the eating of the Flesh, with the blood, *Gen.* 9, 4, 5. which now is changed, *Col.* 3, 21. and yet the Commandement of not killing stands still, *Rom.* 13, 9.

Q. 78.

Of the Commandements. 41

Q. 78. What art thou commanded in the first Commandement?

A. To honour my Father and Mother, *Exod. 20. 12.* to feare my mother and father, *Levit. 19. 3.* to use reverent gestures before them, *vers. 31.* and reverent speeches to them, *1 King. 2. 26.* to obey them, *Prov. 16. 26.* in godly choice of Marriage, as *Isaac* did, *Gen. 24. 4, 67.* and of Vocation, as *Samuel* did, *1 Sam. 1. 28.* and *2. 11.* and of sutable Apparell, *vers. 19.* yea in all things, *Col. 3. 20.* So it be in the Lord, *Ephes. 6. 1.* To receive all godly instruction from them, *Prov. 1. 8.* to submit to their correction, *Prov. 23. 13.* to requite my Parents love, *1 Tim. 5. 4.* to relieve them if they bee in want, *Gen. 47. 11.* to cover their Infirmities in a humble wise, *Gen. 9. 23.* To intreat Christ for them, *Mark. 1. 29, 30, 31.* in nothing to be unnaturall toward them, *2 Tim. 3. 2, 3.* I must honour my Parents, not onely by generation, *Prov. 23. 22.* but also by affinity, *Ruth. 3. 15.* by adoption, *Ester 2. 7. 20.* by rule and government, as Kings and Magistrates, *Isa. 22. 21.* by bounty as benefactors, *Iob. 29. 16.* also through Age as old men, *1 Tim. 5. 12.* or through Spirituall profession, as Ministers and Preachers, *1 Cor. 4. 15.* for they are my spirituall Fathers, *Tit. 1. 4.* and these I must have in a double honour, *1 Tim. 5. 17.*

Q. 79. But what must my Parents doe for me?

A. They must pray to God for me, *1 Sam. 1. 10.* and devote mee unto God before I am borne, *vers. 11.* blesse God for me when I am borne, *Luke 1. 68.* and provide all things necessary

sary for me to this life, and therefore much more for Heaven. 1. *Tim.* 5, 8. to teach me diligently the wayes of the Lord. *Deut.* 6, 7. that I may be learned in the Scriptures from a child. 2. *Tim.* 3, 15. and not provoked to wrath, but brought up in the nurture of the Lord. *Eph.* 6, 4. to offer continually the sacrifice of Prayer for me, though I be a farre off. *Iob.* 1, 5. to set up the service of God in their house, that I may daily partake of it. *Iosh.* 24, 15. For cursed are such families that have not Prayers, and invocations upon God in them. *Ier.* 10, 25. to hold me to the observing of Gods statutes, as for example the Sabbath, *Exod.* 20, 10,

Q. 80. What is the meaning of the first Commandment; Thou shalt do no murder?

A. Thou shalt not kill thy selfe. *Act.* 16, 27, 28. neither by dissembling thy selfe, as a drunkard doth. 1. *Sam.* 25, 36. nor by neglecting the body. *Col.* 2, 23, nor by denying comforts to the body, 1. *Tim.* 5, 23. nor by too much griefe. *Prov.* 17, 22. Thou shalt not kill another, whether he be a good man, *Prov.* 1, 11. or a bad man, *Gen.* 4, 15. neither by devices, 2. *Sam.* 11, 15. nor by forgery, 1. *King.* 21, 13. nor by challenging duels. 2. *King.* 14, 8. This commandment doth not only forbid murder in outward act, *Gen.* 9, 6. but also all reproachfull words and anger, *Math.* 5, 22. and all angry lookes, *Gen.* 4, 6. and all hatred, 1. *Ioh.* 3, 15. and all tale-bearing. *Lev.* 19, 16. I must blow away a tale-bearer, as the North winde blowes away raine, *Pro.* 25, 23. I must be carefull to maintaine the life and health, and to recover my neighbour from sicknesse, not onely his daugh-

ter, *Math. 15, 22.* not onely his sonne. *Iob. 4, 47.* not onely his servant, *Math. 8, 5, 6.* but also a stranger. *Luk. 10, 34.*

Q. 81. *Is it now lawfull to kill in any wise?*

A. Yes. *Deut. 13, 9.* for the Magistrate may and must use the sword against them that deserve it. *Rom. 13, 4.* but then it must be done in humility, *Iezabel* in her feined doing of justice, would have a staff when she put *Naboth* to death, *1. King. 21, 12.* and with tenderneſſe of the malefactor's soule that I may give glory to God. *Iosb. 7, 19.* A Captaine and his souldiers may kill the enemy in a iust bartell. *1. Sam. 15, 3.* nay, he is an offender if he will not, *vers. 18, 19.* but so as there be peace first offered, if they be fit to have it. *Deut. 20, 10.* and a to a private man in case of necessity, upon his own defence or brothers. *Exod. 2, 12.*

Q. 82. *What else doth this Commandement urge?*

A. Not to be soone angry. *Tit. 1, 7.* unlesse it be without sin. *Eph. 4, 26.* and against sin. *Mark. 3, 5.* not to be hasty, *Prov. 14, 26.* to be long suffering *1 Cor. 13, 4.* to overcome evill with goodnes, *Rom. 12, 21.* ready to forgive, *Eph. 4, 32.* not to be suspicious, *1. Cor. 13, 5.* but apt to believe good of ones neighbour, *verse, 7.* to be courteous, *1. Pet. 3, 8.* without envie, *1. Sam. 3, 14.* without emulation and any evill, *Math. 20, 12.* or envious disdain, *Prov. 14, 30.* or contempt, *Prov. 18, 3.* or uncompassionatenesse, *1 Iob. 3, 17.* not to be a flattering friend, *Proverb. 19, 4.* nor treacherous, *Luk. 23, 4.* nor to beare a secret grudge, *Prov. 26, 26.*

Q. 83. *What more doth it Command?*

A. To rejoyce with them that rejoyce, and weepe

weepe with them that weepe, *Rom. 12, 15.* To resist the beginnings of strife, *Prov. 17, 14,* as loud speaking, *Ephes. 4, 31.* or provoking interjections, as Pish, tush, Raka, *Math. 5, 22.* To depart from ones owne right to redeeme love and peace, *Gen. 13, 8, 9, 10.* To be hospitible, for thereby some have entertained Angels unawares, *Heb. 13, 21.* to be without offence, *Rom. 14, 21.* yea in a morsell of meat, *vers. 15,* For if wee offend the Conscience of our weake brethren wee sinne against Christ, *1 Cor. 8, 12.*

Q. 84. What is the meaning of the seventh Commandment, Thou shalt not commit Adultery?

A. Thou shalt not commit Sodomy, *Rom. 1, 27.* nor Bestiality, *Lev. 18, 23.* nor Incest, *vers. 6,* nor Whoredome, *Levit. 20, 10.* nor Fornication, *Heb. 12, 16.* nor Poligamy, *Mal. 2, 15.* nor Rape, *Deut. 22, 25.* nor admit of unlawfull Divorces, *Math. 19, 9.* for lesse then Adultery, *Math. 5, 22.* Yet in case the wife hath committed Adultery, the bond is not broken if the Husband bee pleased to continue it, and renew it, *2 Sam. 3, 14.* nor unreasonable absenting, but there may be absenting upon necessity, *1 Sam. 25, 18.* As a Souldier in time of warre, *2 Sam. 11, 21.* or when a lawfull trade doth inforce, as a Sea-faring man; for the men were named only to have sayled abroad, *1 King. 9, 27.* Husband and wife must not defraud one another, unlesse it bee with consent for a time, for fasting and Prayer, *1 Cor. 7, 5.* or for some speciall worke of God, *Exod. 18, 2.* they must not deny one another due benevolence, *1 Cor. 7, 3.*

Q. 85.

Q. 85. *What say you of Marriage?*

A. Marriage is honourable among all men, Ministers and all, *Heb. 13. 4.* Simply considered, better then celibate or single life, because instituted before the fall of Man, *Gen. 2. 18.* as since the fall it is a meanes to avoid Fornication, *1 Cor. 7. 2.* and temptations, *vers. 5.* and burning, *vers. 9.* yet to this or that man not to bee married, may be better, *verse 1.* and a speciall gift, *verse 7.* by reason of circumstance and present distresses, *verse 26.* For thereby one is more vacant for the service of God, *verse 32.* But Mariage in it selfe hath neither Commandement for it, nor against it, *verse 15.* When a Son and Daughter are to marry, their Fathers have power to strike up the marriage, *Deut. 7. 3.* between such and such, *1st. 29. 26.* namely, with the parties consent, for that it is essentiall to Mariage, *Gen. 24. 8.* However the Father have a negative voyce, *Gen. 28. 1.* And though they have given their consent, hee hath power to breake it, *Exod. 22. 17.* Nay, their vow cannot stand without his consent, either expresse or implicate, *Numb. 30. 5.*

Q. 86. *What say you of Contrasts, or Espousals before consummate Mariage?*

A. They are not essentially required to Mariage for it may be all at once, *Gen. 2. 22.* yet it is not amisse to goe by degrees in Mariage, being a weighty thing, a Covenant of God, *Prov. 2. 17.* but when a couple are Contracted onely, they are Man and Wife, *Deut. 22. 23. 24.* *Ioseph* and *Mary*, espoused only, *Matt. 1. 18.* yet they were man and Wife, *verse. 20.* as appears also by the spirituall Espousals unto Christ, which

are faithfull, *Hos. 2. 20.* and stands for ever, *verse*,
 19. namely, the Espousals being absolute, *Luke*
 2, 5. yet if they be conditionally, they may bee
 broken when Mariage cannot, for Mariage no
 Creature can disanull, *Marke, 10. 9.* to wit, First,
 if there were a just condition put, which is not
 fulfilled. Secondly, if a time were set, and the
 one party failes; then the other is free. Thirdly,
 if there appeares any thing after the Espousals,
 which if it had been knowne before had hindered
 them; and now one party reasonably changeth
 his mind. Fourthly, if both agree to loosen the
 Promise made but conditionally; promises of
 Mariage becomes often scandalous *1 Sam. 18. 17.*
 and therefore better stay till through agreement;
 for Mariage is the absolute taking of one to be a
 Wife, *Gen. 25. 1.* Mariage though it be more so-
 lemnly celebrated by the Minister, yet it may be
 also by the civill Magistrate, *Ruth. 4. 1.* openly
 before witnesses, *verse 9.* and with invocation
 and benediction, *verse 11, 12.* so then Mariage is
 consummate, *ver. 13.*

Q. 87. *What is the duty of Man and wife?*

A. First, Conjugall love, as towards their
 owne bodies and soules, *Ephes. 5. 28.* Secondly,
 speciall honour, and dwelling together according
 to knowledge, and communion in the worship
 of God, *1 Pet. 3. 7.* Thirdly, communication of
 their body, and so possessing the vessell in Sancti-
 fication, *1 Thess. 4. 4.* Fourthly, communication
 of outward goods, especially for the use of them,
 for they are one flesh, *Ephes. 5. 31.* one'y so as the
 Husband be the head, *1 Cor. 11. 3.* and therefore,
 First, hee is to cherish his Wife, and to provide
 for

for her necessities, *Ephes. 5, 29.* Secondly, to goe before her in knowledge, yet so, as he is to hearken to her godly counsell, *Judg. 13, 23.* Thirdly, to rule well over his house, *1 Tim. 3, 4.* and as for the Wife; First, shee must submit and acknowledge her selfe subject to her Husband in the Lord, *Ephes. 5, 22.* Secondly, reverence him, *verse 33.* Thirdly, aske questions of him, wherein she is ignorant about points of Faith; and therefore he is bound to be able to tell her, *1 Cor 14, 35.* she may in some cases give something away, without the expresse consent of her husband, so it bee for the good of the family, *1 Sam. 25, 18.* as an almes to the poore, *Prov. 31, 20.* especially if she get it over and above by her industry, *verse 13.* and doe not sin against the trust of her Husband, *verse 11.* for his good and not for his evill, *verse 12.*

Q. 88. *What must they doe that are to Marry, and what say you more of the 7.ih Commandement?*

A. They must seeke God extraordinarily, by Prayer and meditation as *Isaack* did, *Gen. 24, 63.* and their parents must solemnely blesse them, or they that give them in Mariage, they must solemnly blesse them, and beseech the Lords blessing upon them, *verse 60.* The man must be carefull that hee Marry a godly daughter of Gods people, *Judg. 14, 3.* and so is the Maid that shee marry in the Lord, *1 Cor. 7, 39.* and when they doe marry, to Marry as if they married not, *verse 29.* and to beware of any disorders at the Marriage feast, as if *Christ Iesus* were bodily there, *John 2, 2.* this seventh Commandement forbids wanton company, *Ephes. 5, 7.* all drunkenesse and excesse, *1 Pet. 4, 3.* Idlenesse, *Eccle. 10, 49.* Sleepinesse, and

loosenesse of eyes, *2 Sam.* 11, 2. and an impudent forehead, *Ier.* 2, 3. all kinds of light talking, *1 Tim.* 5, 13. or gesture, *I/a.* 3, 16, 17. wanton Dances, Stage-playes, Pictures, histories, tales, or any filthy conversation, which may grieve a righteous *Lot*, *2 Pet.* 2, 7. and lustfull attire, *Prov.* 9, 10. any strange fashions, or apparell, *Zeph.* 1, 8. Magistrates must not tolerate, or lightly, or ridiculously punish Whoredome, or Fornication; for that is as bad as tolerating, *Deut.* 23, 17. nor forbid the remedy, as Mariage. *1 Tim.* 4, 3.

Q. 89 What is the eight Commandement?

A. Thou shalt not Steale, that is, first Thou shalt not defraud, *Mark.* 10, 19. whether it bee by robbery, *Luk.* 10, 30. or Burglary, *Exod.* 22, 2. or any other theft, *1 Cor.* 6, 10. whether by concealing, *1 King.* 21, 7. or by pertaking thereof, *Prov.* 29, 24. or by being a confederate, *Prov.* 1, 14. Secondly, thou shalt not use cunning guile, *1 Thes.* 4, 6. neither by vaine getting, *Prov.* 13, 11. nor unright getting, *Ier.* 17, 11. nor covetous getting, *Hab.* 2, 9. nor by unjust detaining, *Lim.* 5, 4. Thirdly, thou shalt not be an Usurer, whether by extortion, *Ezec.* 22, 12. or any other sinne against the sence of true lending, *Ezec.* 18, 8. He that lives in this sinne wittingly, is under an impossibility to be saved yet, *Psal.* 15, 5. for he is an unjust man, *Prov.* 28, 8. whether he bee a lending Usurer, *Deut.* 23, 19. or a Broker for usurers, *Ier.* 15, 10. or a wise inventer of new usury; for it is cursed to be wise to doe Evil, *Ier.* 4, 22. Fourthly, thou shalt not be nigardly, *Eccles.* 6, 2. nor carking and caring in any thing, *Phil.* 4, 6. nor resolving to bee rich,

1 Tim.

1. *Tim. 6. 9.* nor hasty to be rich, *Prov. 28. 20.* nor insatiable in the increase of riches, *Ecc. 4. 8.* Fifthly, thou shalt not be a waster, *Prov. 18. 9.* nor improvident for thy self, or servants, or wife, or children, or any others that are thine, *1. Tim. 5. 8.*

Q. 90. *What doth this Commandement forbid more?*

A. Heedlesse suertiship, *Prov. 11. 15.* false weights and measures, *vers. 1.* Ingrossings and hoardings of Corne, or the like, *vers. 29.* asking a higher price for the wares then the seller may afford, for that is lying, *Prov. 21. 6.* though it be to bring the buyer to a due worth, for that is to do evill that good may come of it, *Rom. 3. 8.* displaying of the ware, as buyers use to do, that they may get them under value, *Prov. 20. 14.* buying things that are not to be sold, as Graces, pardons, presentations to benefice. *Act. 8. 18.* making of ware that are unlawfull to be used, as Dice, and Shrines for Idolatry, *Act. 19. 24.* Sacriledge, *Rom. 2. 22.* of things given to good uses, either by ones selfe, for which *Ananias* and *Saphira* died suddenly, *Act. 5. 5, 10.* or by others, *Prov. 20. 25.* of tenths, or any Church duties, *Mak. 3. 8.* or Church livings, whether it be by mangling or alienating, or devouring of them, *Nehem. 13. 7. 8.* here are condemned. First, Bankrupt Gentlemen, that will not labour in their calling. *Luk. 16. 3.* Secondly, Idle Gentlemen, that will not work at all. *3. Thess. 3. 11.* Thirdly, idle beggers that would have to eat, and yet are lazier to work for it, *ver. 10.* Fourthly, all, be they never so great, or Noble or rich, that use no voca-

tion. *Gen.* 3. 19. Fifthly, all Inglers, Fiddlers, Gamesters, Players, keepers of gamehouses, Sight-shewers, and all that work not with their hands the thing that is good, *Eph.* 4. 28.

Q. 91. What more does this Commandement command?

A. First, To make restitution, whensoever we have wronged our neighbour, *Ezek.* 33. 15. yea rather more then lesse to the party damnified, *Levit.* 6. 5. or if he be dead, to those next of kinne, or for want of them to pious ailes, *Num.* 5. 7. 8. with amends for the wrong, *Luke.* 19. 8. and if we be not able, yet so much as we can, *Exod.* 22. 3. though it be with the parting, with our garment, if it be desired, *Prov.* 17. 13. if ever we meane to be forgiven our sins, *Levit.* 6. 7. nay our repentance is all rotten, whatsoever it be except we right our wronged neighbour; for God is no respecter of persons, *Col.* 3. 25. Secondly, to be content, with whatsoever estate we are in, *Phil.* 4. 11. whether rich or poore, *verse* 12. even with bare food, and rayment, *1 Tim.* 6. 8. yea in want and necessities, *2 Cor.* 12. 10. to be moderate in the caring for maintenance, *Prov.* 30. 8. Thirdly, To use comfortably the good gifts of God, *Ecc.* 5. 10. so that nothing be lost for want of honest saving, *Iohn.* 6. 12. casting our care upon God, *1 Pet.* 5. 7. to be sober in the using of, or caring for any thing, *verse* 8. not giving too much to the belly, *Luk.* 16. 19. or back by chargeable apparell, *1 Tim.* 2. 9. Fourthly, To give without sparing to them that are in need, *Prov.* 31. 26. as we have wherewithall, *Eph.* 4. 28. especially to the Saints, *Rom.* 12. 13.

Q. 92. What

Q. 92. What say you of mens particular Callings, for they come here to be examined?

A. Every man and woman is to have a calling. *Gen. 2, 15.* and to doe his owne businesse. *1 Thess. 4, 11.* though it be with much labours and sweat, *Gen. 3, 19.* wherein he is to labour six dayes, *Exod. 20, 9.* except it be to go to a Lecture, or to any other higher duty, *Iob. 4, 28.* for idlenesse is a deep sleep. *Prov. 19, 15.* Now a man may know whether his calling be good. First, if it be the working of that which is good, *Ephes. 4, 28.* Secondly, if it be honest and of good report among the Saints, *Phil. 4, 8.* Thirdly, if it be such a calling, as he may have God to teach him in, *Isa. 28, 26.* and to give him a gift comfortably and profitably to discharge it, *1 Pet. 4, 10.* and these things he must have, for to follow it. First, Wisdom and skill to understand his way in it, *Prov. 14, 8.* 2ly, Diligence, *Prov. 10, 4.* 3ly, Prudence to obiectve opportunities, *verse 5.* 4ly, Courage to undergoe difficulties, *Prov. 20, 4.* 5ly, Not to be hastier to be rich, then godlinesse and a good Conscience will afford, *Prov. 28, 20.* 6ly, Minding his own matters, *1 Pet. 4, 14.* 7ly, The grace of God to sanctifie and establish his worke, *Psal. 90, 17.* a man must abide in his calling, wherein he is called, *1 Cor. 7, 20.* except it be a calling onely for a time, as to be a servant; for then he may be free, whe God opens a door, *ver. 21.* otherwise not to leave it without a speciall warrant, *Amos 7, 15.*

Q. 93. Now because the rich are the poores pursu-
ers, & do steal from them, if they be not mercifull
& bountifull to them, what say you of alms & bounty?

A. 1. Every soul that hath not a farthing to give.

yet in affection must, for there is a liberrall soul, *Prov.* 11. 13. Secondly, though a man be a poore labourer, he must labour the harder that he may be able to give, *Eph.* 4. 28. Thirdly, much more, if a man have this world goods somewhat more plentifully, *1 Iob.* 3. 17. Now this giving is not to burthen a man, either in his necessities or conveniences to his estate and condition, *2 Cor.* 8. 13. yet in case of necessity of our poore brother, we must to our power and beyond our power give, *verse.* 3. yea in our deep poverty to be liberrall, *verse.* 2. to our decayed brethren, *Matt.* 20. 35. especially such as are nearest us, *verse.* 34. to all, but most especially of all, to the household of faith, *Gal.* 6. 10 not so much to them that are wicked, yet charity will not judge easily evil of any, *1 Cor.* 13. 5. and this our giving must be first, with ayming at the honouring of God, *Prov.* 3. 9. Secondly, without letting our left hand know what our right doth, *Matt.* 6. 3. Thirdly, without shaming of the poore, *1 Cor.* 11. 22. Fourthly, out of a charitable and a compassionate minde, *1 Cor.* 13. 3. Fifthly, not grudgingly but chearefully, *2 Cor.* 9. 7, and bountifull, *verse.* 6. Sixthly, according to the measure of Gods prospering of us, *1 Cor.* 16. 2. where, and how much, and what, and when cannot be defined, but by wisdom and righteousness which teacheth how to give, *Psal.* 112. 5. Seventhly, we must consider that he which takes pittie on the poore lends to the Lord, and that which he hath given, will he pay him againe, *Proverb.* 19. 17.

Q. 94. What is the meaning of the sixth Commande.

mandement, Thou shalt not beare false witness against thine neighbour?

A. That is, thou shalt not lye, *Levit. 19. 11.* for lying is an abomination unto the Lord, *Prov. 12. 22.* and shalt never escape, *Prov. 19. 9.* but be damned, *Revel. 21. 8.* whether it be with mettry lyes, *Hos. 7. 3.* or officious lyes, though it be to help ones selfe, *Gen. 12. 13.* neither mayest thou lye, thinking to glorifie God by it, *Rom. 3. 7.* or for God, though thy meaning be never for good, *Isa. 13. 7.* much lesse with perditions lyes, *Prov. 6. 17.* nor by telling the truth with a feigned gesture, or countenance, or pronunciation, or unreasonably, as *Dauid* spake truth, *1 Sam. 22. 9.* yet he lyed by speaking it, *Psal. 52. 7.* a deceitfull tongue shall not be in thy mouth, *Zeeph. 3. 13.* thou shalt not feare to deny the truth, *Math. 26. 70.* nor slip away for feare of standing to the truth, *1 Tim. 4. 16.* Thou shalt not give eare to Rumors, flying reports, or a tale-bearing lippes, *Prov. 17. 4.* nor give credit, to such as curry favour, as *Dauid* to *Ziba*, *1 Sam. 16. 3. 4.* nor interpret good things ill, *1 Sam. 18. 13.* nor judge rashly, least thou be judged, *Math. 7. 1.* unlessse where thou know by the fruits thy judgement is right, *verse. 20.* and then cursed art thou if thou call a wicked man an honest man, *Isa. 5. 20.* Thou shalt not speake true words intending a wrong sence, *Math. 26. 60. 61.* thou shalt utter the truth, when thy neighbour do's need it, or God do's command it, *Act. 4. 20.* And not be tray the truth from thy neighbour, *Eph. 4. 25.* nor leave him comfortlesse in the middelt of lying reports, *1 Sam. 19. 4.* though it be like to

34 Of the Commandements.

cost thee thy life, 1 Samuel. 20. 32, 33.

Q. 95. Which be the Speeches that seeme to be lyes, and yet are not?

A. First, Ironicall speeches seeme to be lyes and yet are not, *Math.* 22. 12. Secondly, Sarcasmes they are not lyes neither, *Gen.* 3. 22. nor speeches in godly derision of wickednesse, 1 *Kin.* 28. 27. nor Thirdly, Apologues and morall fables though of matters that cannot be so, *Iudg.* 9. 8. nor Fourthly, Hyperboles though they set forth things seemingly more then they are, 1 *Sam.* 7. 6. nor yet, Fifthly, Figurative speeches though literally not true *Ioh.* 15. 1. nor Sixthly, Speeches of confession though cleane contrary to the down-right meaning of the speaker, 1 *Kin.* 22. 15. nor Seventhly, speeches of simple desire, though the event be otherwise, *Luke.* 24. 28. nor Eighthly, threatening though not effected, when the understood condition is supplied, *Ios.* 3. 4. nor Ninthly, Promises not kept when the condition is broken, 1 *King.* 11. 38. nor Tenthly, dictating Commandements, 1 *Sam.* 10. 8. though not obeyed, 1 *Sam.* 13. 8.

Q. 96. What lying reports goe for warrant on the godly?

A. They are reproached and shamed, *Psal.* 69. 7. and counted. First, strange men yea even of their brethren, *verse* 8. Secondly zealous hot-spurres, *verse* 9. Thirdly, mooping weepers, *verse* 10. having Proverbs made on them, *verse* 11. Songs and Ballads made on them too, *verse* 12. being mowed and grind at, as they goe in the streets, *Psal.* 35. 16. and winkt at with the eye, *verse* 9. and laught at, *verse* 21. Fourthly, Signes and

and wonders and monst'ers of men, *Isa.* 8, 18. Fifthly, fooles, *Isa.* 35, 8. Sixthly, hipocrites, as if drunkards, and whore-masters, and Atheists, and prophanelings, were holier then they, *Isa.* 65, 5. they are counted proud, and selfe-conceited men, that have naughtier hearts then others, for all there sayre shewes, as *Eliab* thought of *David*, 1 *Sam.* 17, 28. Seventhly, troublers, and seditious turbulent spirits, 1 *King.* 18, 17. Sectaries every where spoken against, *Act.* 28, 22. pestilent fellows, *Act.* 24, 5. Irregular men, enemies to the Law of the land, *Act.* 25, 8. men that care not for Churches, *Act.* 24, 6. Sixthly, precise and strict men, and the world wonders they will not doe, as other men doe, 1 *Pet.* 4, 4. Singular people and certaine fellowes by themselves, *Zach.* 3, 8. Puritanes whom our Saviour prophetically bleffeth, though other doe curse them, *Matth.* 23, 8. and you are one of the Elect forsooth; thus folk mock them, for so was Christ handled, *Luke* 23, 35. and if they say they are persecuted and nick-named for righteousness sake, as they are, the world answers them as the Jewes answered Christ, for a good worke wee stone thee not, *Iohn* 10, 33. Nay, the world thinks they doe well to revile them, like the Jewes; say we not well thou art a Samaritan, and hast a Devill, *Iohn* 8, 48.

Q. 97. What pretences have the Papists for their Equivocations and their mental Reservations, and how are they answered?

A. First, Because our Saviour sayes of the dead Darnosell, shee is not dead, *Matth.* 9, 24. but Christ spake plainly, to

the understanding of the flanders by, who though she was finally dead, as it appears by the Ministers, *vers. 23*, Secondly, because he sayes he told his Disciples all things that he heard of his father, *Iohn. 15. 15.* whereas afterwards, he confesses that he told them not all things, *Ioh. 16. 12* but he speakes distinctly in regard of his friendly openesse, *Iohn. 15. 14.* Thirdly, because he sayes he was ignorant of the day of Judgement, whereas indeed he was not, but he did not equivocate; for he confesses he spake this in regard of his manhood, *Mark. 13. 32.* Fourthly, because he sayes he would not go up unto the feast, and yet he did, *Ioh. 7. 10.* but the truth is, he did not say he would not go up unto the feast, but that he would not yet, *verse. 8.* neverthelesse in some case a man may reveale one part, and conceale the other, *Ier. 38. 27.* Nay, though we probably know, some will gather false inferences, *Act. 13. 6, 7.* but we must never lye to one another, for that is a badge of the old man. *Col. 3. 9.* abomination unto God, *Prov. 6. 17.* and the brand of Dogs that are without Christ, *Rev. 22. 15.* and the Divell is the father of it, *Iohn. 8. 44.* and it is cleane contrary to saving grace, which is called truth, *Ioh. 1. 17.* and to God himselfe, who is called the God of truth. *Psal. 31. 5.*

Q. 98. Now for the tenth Commandement, before you speake of that; tell me what is Original sinne?

A. It is three fold. First, it is *Adams* actuall disobedience, whose person infected the nature, and nature infected, infects every person, inasmuch as all men thereby are made sinners, *Rom. 5.*

19. For he sinning all men sinned, *verse. 12.* all men were in *Adam*, *1 Cor. 15. 22.* and *Adam* was not only that man, but man. *verse. 21.* and all men were then potentially in his loynes; as *Levi* was in *Abrahams* when *Melehisedech* did meet him, *Heb. 7. 10.* and they all sinned in *Adam*, as *Levi* payed tithes in *Abraham*, *verse 9.* as they were all made upright in *Adam*, so they all sought out many inventions in *Adam*; and looke what *Adam* did, they all would have done, if they had been in his roome, *Ecc. 7. 29.* being borne of him as the young Toade of the old one, or a young wild Ass colt of the old one, *Iob. 11. 12.* can the young Viper complaine, that the old one brought it forth a viper, & not a goodly Oxe, *Math. 3. 7.* or can the fruit of the Thistle complaine that it was not a Figge? *Math. 7. 16.* No more can the child complaine of the father, that he brings him forth sinfull; woe be to him that sayes to his father, what begettest thou, *Isa. 45. 10.* Like must needs beget like and alter its owne Image, *Gen. 3. 5.*

Q. 99. You sayd, that Originall sinne is three fold, and have told me the first branch; which is the Second?

A. A Naked privation of all originall righteousness which every soule is borne in, *Hos. 2. 3.* whereby there is no Spirituall goodnesse in any man by nature, *Rom. 7. 18.* no power so much as to think a good thought, *1 Cor. 3. 5.* no life of God *Eph. 4. 18.* the mind all together in darkness. *Eph. 5. 8.* desperately unable to comprehend any saving light though it shine on it, *Iohn. 1. 5.* the conscience void of all Purity, *Tit. 1. 15.* and

and all true peace, *Iſa.* 57. 21. and feeling, *Eph.* 4. 19. and ſence, *1 Tim.* 4. 2. the will unable to make choice or to receive the things of Gods ſpirit, *1 Cor.* 1. 14. and never able to help it ſelfe, except the Lord work it, *Phil.* 2. 13. the whole man dead in ſinne, *Col.* 2. 13. the affections out of order and vile, *Rom.* 1. 26. and unnaturall, *2 Tim.* 3. 3. the appetite unbridled from immoderate thirſting, *Ier.* 2. 25. and had need of a knife to be put to the throat, *Prov.* 23. 2. the ſences unſpiritual, *Iude.* 19. and had need of a new covenant to be made with them, *Iob.* 31. 1. being heavie and dull to let in that which is good, *Mat.* 23. 15. the outward members ſervant to the carnall heart, *Rom.* 6. 19. a privation or right to the Creatures, for Chriſt onely is now the heire of them, *Heb.* 1. 2. and thoſe that are in Chriſt, *1 Cor.* 3. 22. otherwiſe all the creatures groane in mans hands, *Rom.* 8. 21. indeed wicked men may have a civill right before men to the creatures; *Nabal* ſheared his ſheep, *1 Sam.* 25. 2. and muſt feed upon the creatures; becauſe they are forbidden to murder themſelves, *Exod.* 20. 13.

Q. 100. Which is the ſhard branch?

A. A poſitive corruption of nature, *1 Cor.* 15. 50. whereby the whole man is not onely fleſhly but fleſh it ſelfe. *Iob.* 3. 6. it being a compleate body of ſinne, *Rom.* 7. 24. conſiſting of all the members. *verſe.* 23. the minde, an enemy unto God, *Rom.* 8. 7. deſperately inclined by carnall reaſon, to devile evil, *Ier.* 4. 21. the will ſelf-willed, *2 Pet.* 2. 10. the affections invincibly ſet upon the things here on earth, *Col.* 3. 2. except Chriſt raiſe them up againe, *verſe.* 1. the memory apt to for-

get

get spirituall things, *2 Pet. 1.9.* and to remember carnall, or carnally, *Matth. 27. 63.* the Conscience erreconerably evill, *Heb. 10. 2.* except Christs eternall Spirit once purge it, *Heb. 9. 14.* and therefore it is the nature of a man to be a child of wrath, *Eph. 2. 3.* which is most constant and unalterable, and impossible to be healed, except the power of the Almighty change it and quicken it altogether with Christ, *verse 5.* Thus is every man conceived and born, nay David himselfe, *Psal. 51. 5.* and though he be baptized, and then presently die; yet if he were not Baptized with Gods Spirit too, *Iohn 3. 5.* and borne againe from above, he could not be saved, *verse. 3.*

Q. 101: *How is Originall sinne called in Scripture?*

A. First, because this only is hereditary, its called absolutely sinne, *Rom. 5. 12.* Secondly, because it can never be gotten quite out in this life, it is called the sinne that dwelleth in us, *Romans 7. 17.* Thirdly, because of its wonderfull fast hold it hath gotten of our natures, it is called the sinne that frangs so fast on, or that so easily besets us, *Heb. 12. 1.* Fourthly, because it hath enthralled the whole man, and every faculty and members, it is called a law in our members, *Romans. 7. 23.* Fifthly, because of its antiquity and maturity, and experienced subtilty, it is called, the old man, *Romans, 6. 6.* Sixthly, because it is ever hatching and conceiving of evill, and though a man have never so much grace, yet it is ever lusting against it, it is called lust, *Iam. 1. 14.* which will not let the godliest man under heaven

doe

doe that good that he would *Gal. 5. 17.* Seventhly, because it is directly opposite to the Spirit; and all the graces of the Spirit; it is called the flesh, *Eph. 2. 3.* and the uncircumcision of the flesh, *Col. 2. 13.* and because a carnall man loves it as deare as he do's his heart blood, it is called blood too, *1 Cor. 15. 50.* &c.

Q. 101. The Papills say, that it is not properly a sin, but after a manner; the Pelagians say, there's no such sin, by propagation, but onely by imitation; and the Anabaptists say, that now under Christ there's none borne in sin; How doe you prove then that there is such a sinfull corruption of nature properly so called?

A. First, *David* shewes plainly, that sin was propagated to him, *Psal. 15. 5.* Secondly *Elihu* shewes that sin is now as naturall to a man as water to a fish, *Iob 15. 16.* Thirdly, *Iob* shewes it is such a wofull corruption that no creature can ever purge it out, *Iob 14. 4.* Fourthly, *Moses* shewes that there is such an infinite deprivation in mans nature, that all that flows from it, though it seem never so holy, and godly, and religious yet it is onely evill and continually evill, *Gen. 6. 5.* Fifthly, *Paul* shewes that mans nature is so truly corrupted, that there is nothing in it, but it is the object of Gods wrath, *Eph. 2. 3.* Lastly, it is such a dolefull contagion, that the dearest of Gods Saints, whensoever they look on it, they are faine to cry out! O wretched man that I am, *Rom. 7. 24.* and this Originall sin remaines still after Baptisme, the Saints at *Rome* were baptized, *Rom. 6. 3.* and yet it was in them, only they were to look to it, that it might not reigne in them

them, *verse 12.* and if a soul be under grace he is not freed from the excellency of it, and the continuall assaults of it, but only from the Domination of it, *verse 13.* and because its a fountaine ever running a fresh, we must every day sue out a new pardon, *Matth. 6. 11.* and ever goe to the fresh fountaine to be washed anew. *Zach. 13. 1.*

Q. 103. *What doth this Doctrine or Originall sinne teach us?*

A. First, to begin our humiliation here, thou wert a transgressor from the wombe, *Isa. 48. 8.* Secondly, not to trust any of our faculties, *David* would not trust his mouth without a bridle, *Psal. 39. 1.* he would have no wicked thing in his house or before his eyes, *Psal. 101. 7.* *Ioseph* would not trust himself with the hearing of, or being with his Mistresse, *Gen. 39. 10.* Thirdly, to keep our heart with all diligence, *Prov. 4. 23.* and to bind the Law of God about our heart, *Prov. 6. 21.* nay, Fourthly, not to trust any grace that we have received already, nor to count our selves to have apprehended enough, but still to presse forwards, *Phil. 3. 12.* Fifthly, to be still laying aside more and more of this weight, *Heb. 12. 1.* and to be still warring against it, for it still warres against us, *1 Pet. 2. 11.* for first, this sin is an enemy ever present with us, nay, even when we are doing the best good, *Rom. 7. 21.* Secondly, because our heart is worse by reason of this sin then we can believe before we find it by experience. *Hazael* could not believe what a vile heart he had, *2 King. 8. 13.* no nor *Peter* neither, *Mat. 26. 33.* Thirdly, because its a madnesse in the heart, there is no trusting of a mad-man, *Eccles. 9. 3.* Suppose we stand for the

the present and another fall, as we must restore him, so we must consider our selves, it may be our case be we never to spirituall *Gal. 6. 1.*

Q. 104. What doth the last Commandement command and forbid?

A. It commands the inward parts, *Psal. 51. 6.* to be incorrupt in the hid man of the heart, *1 Pet. 3. 4.* it forbids a'l inward lust, *Rom. 7. 7.* and all first motions of sinne, *verse 5.* even before the consent and allowance of the evill, *verse 15.* and all lustings after evill, *1 Cor. 10. 6.* or after the good creatures of God in a carnall manner, *Num. 11. 4.* and all the squint-eyed lookings of the heart *1 Iohn 2. 1.* for the very vults are, First, ungodly, *Iude 18.* Secondly, they are, foolish and hurtfull, and they may drowne men in perdition, *1 Tim. 6. 9.* Thirdly, they are deceivable, *Eph. 4. 24.* Fourthly, worldly, *Tit. 2. 12.* Fifthly, they are of the Devill, *Iob. 8. 44.* Sixtly, they are the very choakers of grace, *Mark. 4. 19.* Seventhly, they are the first wheelles of a sinfull conversation, *Eph. 2. 3.* the first temptings and ticings of sin, *Iam. 1. 14.* and the first itchings of sinne, *2 Tim. 4. 3.* and the first that makes the soule a servant to sinne, *Tit. 3. 3.* and they flow immediately from Originall concupiscence, *1 Thess. 4. 5.* and if we do not crucifie them, it is a signe we are not Christs, *Gal. 5. 24.* and if we do not escape them better then the world does, we cannot be partakers of the Divine nature, *2 Pet. 1. 4.*

Of Thoughts.

Q. 105. Now because the Thoughts are the beginnings of actions, and all sinnes begin there.

For

For whereas St. Iohn said, *Thinke not to say within your selves, as Mathew hath it, Math. 3. 9. Saue Luke hath it thus. Begin not to say within your selves, Luke 3. 8. Therefore what say you of the Thoughts?*

A. Sinne when it is but begun in the thoughts is already a sinne, *Prov. 24. 9.* as soone as ever thoughts peeps up in the heart, *Dent. 15. 9.* may it is not onely a sinne, but it is abomination *Prov. 15. 26.* and if it lodge in the heart it hindreth Salvation, *Jer. 4. 14.* and a man never repents, till he have forsaken his thoughts, as well as his outward ill courses, *Isa. 55. 7.* never can he be forgiven, except repentance root them out, *Act. 8. 22.* and therefore we must labour to prevent their very risings in our hearts, *Luke 24. 38.* not onely thoughts, that proceed out of our owne heart, *Math. 15. 19.* but also those that the Devill puts in our hearts, *Iohn, 13. 2.* especially if they never so little close with our heart, and prove to be our thoughts, though but for a moment, *Luke 9. 47.* which they will doe for certaine, either little or much; for our heart is like tinder, and if any sparke doe fall in, it will kindle, *Psalme 39. 3.* yea even blasphemous thoughts though the heart seeme to hate them, *Marke. 7. 21.* and indeed doe beat them down, *Psal. 73. 15.* yet the heart will thinke them hattily though in a moment, by reason of grace either proper or common does unthink them againe, *Psal. 116. 11.*

Q. 106. *But how if a soul be haunted with evil thoughts,*

thoughts, and the more it striveth against them, the more it is haunted, how then?

A. First, lay thy hand upon thy mouth, and be humbled for the wretchednesse of thy thoughts, *Prov.* 30. 32. Secondly, run to Christ Iesus for his grace and comfort against them, *Psal.* 94. 19. Thirdly, reason these thoughts out of thy heart, saying why should I thinke them, *Iob.* 31. 1. Fourthly, if they haunt thee still go to thy calling, and do not stand poring on them, thoughts most haunt a soul that is idle and at ease. *Iob.* 12. 5. Fifthly, be sure thou hate thine evill thoughts and be not dismayed, *Psal.* 119. 113. Sixthly, understand it is the Devils doing to make thee faint in the way; for he is in a rage, seeing his time is but short, *Reve.* 12. 12. Seventhly, know thou the Lords meaning herein, it is to let thee see, thou hast not so good a heart as thou didst imagin, for the heart is desperately wicked, *Ier.* 17. 11. it is not safe to lay all the blame on the Devill, and falsely to accute him, though he doe falsely accuse thee, *Regul.* 12. 10. though there were no Devill, the heart is bad enough to be guilty of such haunting thoughts, *Gen.* 6. 5.

Q. 107. *Is the Law of God so perfect, that it commands whatsoever can be said to be good, and pleasing unto God, and, is there no roome for Popish supererogation or the Doctrine of distinguishing of Evangelicall counsels from Precepts?*

A. Gods Law is so broad, that it contains all the latitude of good, and of its perfection there is no end, *Psal.* 119. 96. it implyes a contradiction, that we should performe obedience to God in a thing that he hath not

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commanded, *Deut.* 12, 32. he that sayes he addes over and beyond the word of God, is a liar, *Prov.* 30, 6. and therefore there can be no supererogation. First, because the word commands whatsoever is true, honest, just, pure, lovely, or good; no good, beyond a whatsoever *Phil.* 4, 8. Secondly, because it requires all the soule, and all the heart, and all the mind, and all the strength, what can be beyond all, *Luke.* 10, 27. Thirdly, because no man is able to doe as much as the Law does command; and therefore much lesse can any doe more, it makes the best Saint daily to cry out, *Forgive us our trespasses, Math.* 6, 12. there's not one just man upon earth, but falls short of doing the good he is commanded, *Eccles.* 7, 20. Fourthly, Suppose men should command any thing beyond, the Lord tells them flatly they Evacuate his law, *Math.* 15, 9. if their heart and wit doe devise any commandement, it is against the Commandement of God, *Numb.* 15, 39. yea though it be never so highly esteemed in the judgement of man, *Luke.* 16, 15.

Q. 108. But particular Circumstances are not in the word, here, and now, and he, and this, and that case; It should seem then where the word leaves, there counsell may go on?

A. Commandements are of two sorts. First, some are directed to all the people in the world, *Psal.* 49, 1. as the morall law, *Gal.* 3, 10. Secondly, some are directed to some particular men, either expressly, *Math.* 19, 21. or implicitly and mediately, if such and such circumstances be, as to this or that man not to Marry, *1 Cor.* 7, 26

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though there be no immediate Commandement for a thing to bind me or thee *verse 6.* yet when here, and now, and thus, & in such a case, and other such circumstances come between, it may prove a morall Commandement, *verse 9.* and if I would know, whether it be Gods will that I should do this or that thing, yea, or no. *Zach. 7, 3.* I may know it by a syllogisme, *Math. 12, 3.* the Proposition in generall being to be sought for in scripture; Looke what is written, *Luke 10, 26.* the Assumption is to be sought for out of circumstances, and out of this or that mans particular case, *Math. 19, 10.* and so the conclusion, in respect, of this or that man, at such a time, or in such a place, or in such a case, comes to bind in conscience; like as if it were an expresse morall Precept, *verse 11.* As for example, these are Scripture rules, every one must labour to give no offence, *1 Cor. 10, 32.* every one must take a way that is most for Gods glory, *verse 31.* and for the promoting of the Gospel, rather then there own profit, *verse 33.* now *Paul*, all circumstances being considered, did assume thus; if I Preach the Gospel without hyre, I shall cut off offences, *2 Cor. 11, 12.* I shall promote the Gospel the better, *1 Cor. 9, 23.* and I shall more edifie the Church, *verse 19.* hence he concluded, I *Paul* must preach without hire, *verse 15.* this one thing rightly considered confounds the Doctrine of *Papists* about Evangelicall counsels, *verse, 25.*

Q. 109. Why are not Believers under the Law?

A. First, Because Christ was made under the law

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law for them, *Gal. 4. 4.* Secondly, because as many as are under the Law, are under the Curse, *Gal. 3. 10.* Thirdly, because they are led by the spirit of Christ, *Gal. 5. 18.* Fourthly, because they have the inheritance by promise, *Gal. 3. 18.* and it may be knowne who they be, that are not under the law; First by there subjection to the Gospell, for they that obey not the Gospell of God are all under the law and the curse, *2 Thess. 1. 8.* Secondly, by thankfull walking worthy of the Gospell, *Rom. 7. 25.* and by stedfast working the Lords worke. *1 Cor. 15. 58.* Thirdly, by being a law to themselves in an universall respect to all Gods Commandements, *Psal. 119. 6.* Fourthly, by groaning and sighing after God, that they may more and more be directed and ordered by his statutes, *vers. 5.* Fifthly, by doing all this out of love, not for feare of hell and judgement, for they are awilling people, *Psal. 110. 4.*

Q. 110. *In what sense are not believers under the Law?*

A, First. They are not under the Law in regard of the rigor of it, for that requires men to be without sinne, which none can be in this life, *1 King. 8. 46.* and to performe personall obedience, which now is impossible by reason of the weaknessse of the flesh, *Rom. 8. 3.* Secondly, they are not under the law in regard of justification, *Rom. 3. 20.* they are freed from the necessary seeking of righteousness by it, *Gal. 2. 21.* Thirdly, they are not under the Law, in regard of the curse of it, *Gal. 3. 13.* the Law ministers death. *2 Cor. 3. 7.* Fourthly, they are not under the Law, in regard of the spirit of feare, that is in it, *2 Tim. 1. 7.*

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which accompanies the Law, as it did the deliverer of it, *Heb. 12, 21.* and yet as long as their love is not perfect they doe feare, *1 Iohn 4, 18.* First, they are not under the Law, as it was in *Moses* his hand, *Iohn 1, 17.* having a yoke of bondage annexed to it, *Gal. 5, 1.* the Church being then in their minority, *Gal. 4, 3.* under Tutors and governours, *verse 2.*

Q. III. Now prove that Believers in some sense are under the Law?

A. First, *Paul* sayes the Law is not abrogated by faith, nay God forbid sayes he, *Rom. 3, 31.* Secondly, the duties of the law are pressed upon the conscience after faith, *avenge not your selves, Rom. 12, 19.* children obey your Parents, *Eph. 6, 1.* and the rest, neither is he a legall teacher, but an Evangelicall teacher, that now presseth the commandment of the Law upon the conscience, *Math. 15, 19.* Thirdly, because it is a presumptuous speech to say, be in Christ and sin if thou canst, for *David's* murder after he was in Christ was a sinne, *2 Sam. 12, 13.* there is not a justified man upon earth but sinneth, *Ecel. 7, 20.* nay, we that are Apostles of Christ in many things we offendall, sayes *Iames*, *Iam. 3, 2.* and if we say no, we lye, *1 Iohn. 1, 8.* now where no law is there can be no sin, *Rom. 4, 15.* Fourthly, Christ came not to abrogate the law, *Math. 5, 17.* as he fulfilled it himselfe, so he makes his members to delight in it, *Rom. 7, 22.* and to love it, *Psal. 119, 97.* and the law is said to be fulfilled by them, when they walke not after the flesh, but after the spirit, *Rom. 8, 4.* and if they sin at any time, they are commanded to confesse their

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sinnes, *1 Iohn. 1,9.* and though they obey God out of love, yet when they love, they fulfill the law of God, *Rom. 13, 10.*

Q. 112. What is that sence, wherein believers are under the Law?

A. They are under the Law. First, in regard, they are commanded to keep it, *Psal. 105, 45.* and to order their lives according to it, as a rule, *Psal. 119, 9.* Secondly, in regard of the necessity of good works not as causes of, but as a way unto life, *Tit. 3, 14.* Thirdly, in regard that God is displeased with them, when they breake it. *2 Sam. 14, 27.* and will punish them, *Amos 3, 2.* as a father doth his son that doth offend him, *Heb. 12, 7.* nay sometimes with the sleep of temporall death, *Cor. 11, 30.* Fourthly, in regard that they are bound to repent whensoever they sinne, *Revel. 3, 19.* and to pray for pardon of sinne, *Psal. 51, 1.* Fifthly, in regard that the threatnings of the Law must be a motive to them to take heed, *Iob. 31, 23.* for though their God be a loving and an everlasting father, yet he is a consuming fire, *Heb. 12, 29.* for though unbelievers, onely shall be damned, *2 Thess. 2, 12.* yet believers must heare of Gods judgements and see them, that their flesh may be curbed with feare, *Psalms. 52, 6.* Sixthly, in regard that they are to be humbled themselves by the Law, and cry out upon themselves for their often transgressings of it, *Rom. 7, 24.*

Q. 113. What is Prayer?

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A. It is a calling upon God, *Rom.* 10, 13. in the name of Iesus Christ, *Iohn* 16, 23. for whatsoever we need, *Iohn* 14, 13. it is an act of our Spirit, *1 Cor.* 14, 14. and of our heart prepared, *Psal.* 10, 17. and of all, the soul-lifting it self up unto God, *Psal.* 25, 1. and looking up to him, *Psal.* 5, 3. and presenting our selves before him, *Dan.* 9, 20. with Faith, *Iam.* 1, 6. and earnestnesse, *Acts* 12, 5. and striving, *Col.* 4, 12. and great heed, *Marke* 23, 33. by the helpe of the holy Ghost, *Jude* 20. who is the spirit of Prayer in Gods children, *Zach.* 12, 10. without whom, there is no sence, nor meaning in our prayer in Gods accompt, *Rom.* 8, 27. neither can we truly call God father without him, *Gal.* 4, 6. neither are our Prayers, prayers at all, except we be Saints, the prayers of the Saints, *Rev.* 5, 8.

Q. 114. *To whom are we to Pray?*

A. To God only, it is his glory to be called upon, *Psal.* 50, 15. which he will not give to another, *Isa.* 42, 8. First, because Prayer is a principall part of divine worship, *Isa.* 2, 32. and divine worship is to be given to God only, *1 Sam.* 7, 3. Secondly, because we may call upon none, but one whom we are to beleeve, *Rom.* 10, 14. Thirdly, because God onely knoweth our hearts, and what wee inwardly desire, *Acts* 1, 24. Fourthly, because hee only is, all-sufficient and Almighty, *Gen.* 17, 1. to give us whatsoever we aske. *1 Iohn* 5, 15. warrantably, *verse* 14. Fifthly, because the Lord counts it a heauey judgement, when he lets people call upon any other but him, *Iudg.* 10, 14. Sixtly, we have neither precept nor example of any Saint that called upon any, but his

his heavenly father, nay, our Saviour saith, when ye pray, pray to your heavenly Father, *Math. 6. 9.* Seventhly, because we need nor Saint, nor Angel to entereed for us, we may make bold our selves with the throne of grace, *Heb. 4. 16.* Lastly, Christ knocks of all need of Mediatours with an argument of Gods infinit condescending love. *Iohn. 16. 26.*

Q. 115. *Why must we Pray in the name of Christ the mediator?*

A. First, because we are poore sinfull dust and ashes, and therefore we cannot be admitted except he procure us accessle unto the father, *Eph. 2. 18.* Secondly. because we have provoked God, and therefore should pull down a curse rather then a blessing, except he should make intercession for us, *Rom. 8. 34.* Thirdly, because he onely is enough powerfull with God, *Math. 28. 19.* and no man is acquainted with God, but he, and such as he makes to be acquainted with him, *Math. 11. 27.* again there is none worthy but he, for he was slaine for us, *Revel. 5. 9.* Fourthly, what are *Moses*, and *Samuel*, and *Iob*, and *Daniel*, and *Noah*, that we should aske in their name? to which of the Saints can we turne, *Iob. 5. 1.* Fifthly, all the Saints that were in the old Testament, or since, prayed in his name, *David* lookt at him as his surety, *Psal. 119. 122.* and his Messias or anointed, *Psal. 84. 9.* *Hezekiah* lookt at him as his undertaker, *Isa. 38. 14.* *Daniel* prayed God to heare him for his sake, *Daniel. 9. 17.*

Q. 116. *What is it to Pray in the name of Christ?*

A. It is not. First, to use Christs name, and say, Lord we pray in Christs name, *Math. 7, 21.* nor Secondly, onely to conclude our prayers thus, Through Iesus Christ our Lord, though the Saints doe use these words too, *1 Cor. 15, 57.* nor Thirdly, to counterfeit Christs Ring to the father, and say we come from him; for the Lord knowes who are his, and whether we truly come from him, yea or no, *2 Tim. 2, 19.* for Christ will say to his father, Father I never sent such and such, as he did of the false Prophets, I never sent them, *Ier. 14, 14.* but to pray in the name of Christ is, First, when we are in with Christ, and so pray, *Iohn 15, 7.* as the *Tyrians* first made *Blasius* the Kings Chamberlaine their friend and then made their suite to the King, *Act. 12, 20.* Secondly, when we can truly say, not only that there is an Advocate with their father, but also that we have him for our advocate, *1 Ioh. 2, 1.* Thirdly, when we doe not only conceipt that we come to God by him, but we come to God by him indeed, *Heb. 7, 25.* Fourthly, when we can truly shew his Ring, that he is our Mediatour by promise, *Heb. 8, 6.* now this Ring is, First, effectually calling, *Heb. 9, 15.* Secondly, a good conscience, when our heart condemnes us not; then we may be confident, *1 Iohn. 3, 21.* Thirdly, faith, *Math. 21, 22.* Fourthly, the saving knowledge of the truth, *1 Tim. 2, 4.* for then we may be sure we have a token from the Mediatour. *verse. 5.*

Q. 117. Why is Faith necessary to prayer?

A. It is necessary to bring us to prayer. First, because we cannot draw neere unto God else,
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Heb. 10, 22. Secondly, because the relation of God as a father, must bring us unto prayer, *Luke 15, 18.* Thirdly, because the sense of our wants and sinnes and afflictions are to fetch us unto prayer, *Psal. 116, 10.* Fourthly, because faith is the feet whereby to come unto God, *Heb. 11, 6.* againe, faith is necessary to discharge prayer, *Iam. 5, 15.* First to pray boldly, *Eph. 3, 12.* Secondly, to lift up hands that are holy, *1 Tim. 2, 8.* Thirdly, to enlarge thy heart in prayer, *1 Sam. 2, 1.* againe, faith is necessary to conclude prayer, how else can we say Amen? *Revel. 22, 21.* or leaue our prayers with Christ, in whom the promises of God are yea, and Amen, *2 Cor. 1, 20.* First, because faith must set thy heart at quiet after prayer; when *Hannah* had done praying, she did eate and her countenance was no more sad, *1 Samuell, 1, 18.* though there were but an inch between *David* and death, yet when he had prayed, he set his heart at rest, *Psalms. 3, 5.* Secondly, faith makes the soule waite, and when we have prayed and used all the meanes, we have need of patience to waite, *Hebrew. 10, 36.* Thirdly, faith inhanceth prayer the next time, that if it speed not the first time, it may rise higher and higher with all importunity, *Luke. 11, 8.*

Q. 118. What say you of the differences and divisions of Prayer?

A. Prayer is either. First, Metricall with Musique, *Acts. 16.* which is a duty commanded, *Psal. 95, 1.* being very suitable.

to spiritual mirth, *Jam. 5, 13.* and to make us heavenly minded, and therefore profitable every day, *1 Chron. 16, 23.* it is good to make meditation sweet, *Psal. 104, 33, 34.* and to stirre up affection, and to put glory upon Gods praises, *Psal. 66, 2.* good also to stirre up the spirit of Prophecie, or of Prayer *2 King. 3, 15.* its a duty that requires much grace, *Col. 3, 16.* and great understanding, *Psal. 47, 7.* and spirit, *1 Cor. 14, 15.* and great modesty and gravity, it being melody to the Lord, *Eph. 5, 19.* the heart not being upon the tune, but fixed upon the sence and upon God, *Psal. 57, 7.* not as though we did sing to one another, but unto the Lord, *Psal. 13, 6.* that we may not only sing *Dauids Psalms*, but that we may be sweet singers of the, as he was *2 Sam. 23, 1.* or Secondly, *Prosaycall*, which is either publique prayer in the Congregation, *Psal. 7, 7.* or private in the family. *1 Pet. 3, 7.* or secrete alone, *Matth. 6, 6.* and all are either ordinary prayer, which is every day, *Psal. 145, 2.* or extraordinary, as at a Fast, *Jonas. 3, 8.*

Q. 119. What say you of Publique prayer?

A. The Minister is to performe it, and that with an audible voice. *Nehem. 9, 4.* in the publique Sanctuary, *Psal. 150, 1.* which may be in any place now, *Mal. 1, 11.* all the congregation: First, joyning with him, with one consent, *Zeph. 3, 9.* as though they were all one man, *Judg. 20, 1, 8.* Secondly, testifying this their consent by saying Amen, *1 Cor. 14, 16.* Amen, Amen, *Neh. 8, 6.* Thirdly, all praying the same prayer with as much uniformity of thoughts and affections, as
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can be, that it may make all one sound in Gods care, *2 Chron. 5, 13.* though the persons Praying be many, yet the act must be as if it were one act, *Luke 1, 10.* and this publique Prayer is necessary. First, because when it is publique, it is the more glorious, *Psal. 96, 9.* because men are sociable creatures; and therefore as they love to live together, and trade together, so they should praise God together, *Psal. 111, 1, 3.* its fit to stirre up one another. O praise the Lord with me, *Psal. 34, 3.* Fourthly, the Lord is the likelier to pity, when there be many, *Ion. 4, 11.* Fifthly, there be many publique ordinances of God, which all have need to be sanctified by Prayer; there is the administration of the Sacrament, and that requires Prayer, *Acts 2, 16.* and the Word, and that requires prayer; and the censures and they require prayer; and therefore Gods house, is called a house of Prayer, *Math. 12, 13.*

Q. 120. What more of publique Prayer?

A. Publique Prayer is harder then private, though Gods people doe more joy in it then in private, *Psal. 122, 1.* for in publique a man is more subject. First, to distraction; what with one thing or another; it should seeme *En-tichus* was distracted with the sweetnesse of the throng, and made drowzy, *Acts 20, 9.* Secondly, Hypocrisie, hypocrisie made the Pharisees willing to pray in their Synagogues, *Math. 6, 5.* Thirdly, to formality, *Math. 15, 8.* Meanes to helpe these evils are, First, pray often in secret, learne to pray there, and then thou mayest the better pray in publique; *David* bidding us
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praise God in the congregation, *Psal. 149, 1.* he bids us praise God in our beds, *verse 5.* Secondly, prepare thy selfe and fixe thy heart first, and then come and Pray in publique, *Psal. 57. 7, 8, 9.* I will prepare Bullocks and Goates, saith the Psalmist, *Psal. 66, 15.* Thirdly, labour that the spirit of God may bring thee into Gods temple, *Luke 2, 27.*

Q. 121. How do you prove, that the Master of the family, is to gather his family together every Morning and Evening, and to pray in his family?

A. First, because this is made to be one of the reasons why Husbands should dwell with their wives, that their domesticall prayers be not hindered, *1 Pet. 3, 7.* Secondly, by the example of *Joshua, Josh. 24, 15.* and *Cornelius, Act. 10, 2.* and *Hester, Hest. 4, 16.* Thirdly, because the families of the godly are called Churches, *Rom. 16, 5.* and therefore they should be as the Temple, where Morning and Evening sacrifice was every day; and it was counted the abomination of desolation, when it was taken away, *Dan. 11, 31.* Fourthly, because there is a Promise to encourage men to it, though but two, or three be in the family, *Math. 18, 20.* Fifthly, because there be family sinnes, and family wants, and family-blessings, all which require prayer; and therefore all families should have sacrifices in them, *1 Sam. 20, 29.* Sixthly, because the Lord curseth such families as doe not call upon his Name, *Ier. 10, 25.* there is Scripture enough to prove it, though we might say of Family prayer, as *Paul* does to the godly concerning Love, touching brotherly love,

love, yee have not need that I write unto you, for yee your selves are taught of God, to love one another, *1 Thess. 4. 9.* so God taught *Jacob* to set up his worship in his household, *Gen. 35. 2.* and so did *Abraham*, *Gen. 18. 19.*

Q. 122. What say you of extraordinary prayer.

Three things make it. First, extraordinary might and fervency, *Ion. 3. 8.* Secondly extraordinary continuance, *Hest. 4. 16.* Thirdly, extraordinary assistance of the spirit, and strength of the new nature, *Math. 9. 17.* Five things do require it more especiall. First, a speciall want of some blessing, *Luke. 2. 37.* though the blessing be but temporall, *Gen. 25. 21.* Secondly, entering upon a calling, *Math. 4. 2. 17.* Thirdly, ones first conversion, *2 Chron. 33. 13. 18. 19.* Fourthly, some Imminent danger through sin, *Math. 26. 75.* Fifthly, when we see that ordinary prayer will not serve turne, *2 Cor. 12. 8.* now fasting doth helpe it, *Act. 10. 30.* for fasting. First it pulis down the flesh and chastens the soul, *Psal. 69. 10.* and afflicts it *Ezra. 8. 21.* Secondly, its a good helpe to contrition. when its sanctified, *Isa. 1. 14.* Thirdly, being rightly observed, its a signe of humiliation, *Nehem. 1. 4.* againe, extraordinary Prayer. First, it requires resolution of better obedience, *Hos. 14. 2. 3.* Secondly, much humiliation contrary to pride, *Iob. 35. 12.* Thirdly, freedome from worldly cares, that we may be given unto prayer, *Psal. 109. 4.* Fourthly, watchfulnesse and great heed-taking, *Marke 13. 33.* Fifthly, that wee loose nor our quickings afterwards, lest we be guilty of holding downe

downe our heads like a bul-rush for a day, *Iſa.* 58.5

Q. 123. *What motions are there to induce us to extraordinary prayer and seeking of God?*

A. There be six motives. First, the Commandement of God when ordinary seeking will not find him, now he tels us is a time for extraordinary *Iſa.* 2.12. Secondly, the gracious promise that God hath made to it, *Matth* 7.7. Thirdly, the great efficacy of it, *Iam.* 5.16. for importunity can doe much, *Luke* 18.5. the Israelites prayed often and speed not, but when they cryed then they speed, *Exodm.* 3.7. So againe, when then cryed to God, they did speed, *Iudg.* 3.15. this poore man cryed, sayes *David*, poynting at himselte and the Lord heard him, *Pſal.* 34.6. Fourthly, the glory of God, and the credit of the Gospel; for what may the world thinke, if we that stand so much for praying should not prevaile, *Ezra.* 8.22,23. Fifthly, our infinite need, and therefore we should thinke it is high time to awaken, and to call upon our hearts to awake, *Pſal.* 108.1. Sixtly, our last refuge is extraordinary seeking, we must reason thus; What hope have we, if we doe not speed with God, *Pſalm* 39.7.

Q. 124. *May we not pray for the Dead?*

A. No, *David* ceased praying for his child when once it was dead, *2 Sam.* 12.23. as for that place in the *Machabes*, *Maccha.* 12.44. that is not Canonically scriptures, *2 Maccha*, 15.38. First, when people are dead our communion with them ceaseth, *Iſa.* 8.19. Secondly, there is no profit in such prayers, as the tree falleth so it lyeth,

eth, *Ecc. 11. 3.* when our Saviour sayth, that the sinne against the holy Ghost shall not be forgiven, neither in this world nor in the world to come, *Math. 12. 32.* he doth not imply that there may be some sinnes, that though they be not forgiven in this world, yet they be forgiven in the world to come, but it is only a vehement phrasis to shew it shall never be forgiven, *verse 31.* for we must agree with our adversary, while we are here in the way with him, *Math. 5. 25.* and yet we may pray for the consummation of such as are dead in the Lord, for that is included in the second Petition, *Thy kingdom come, Math. 6. 10.* and they without us cannot be made perfect. *Heb. 11. 40.* againe, we may give thanks for the glorious victory of the Saints departed, for if one member be preferred to honour, all the members rejoyce with it, *2 Cor. 12. 26.*

Q. 135. Now there be five sorts of the living that we must pray for. First, for the whole Church of Christ. Secondly, for the Ministers. Thirdly, for them of our owne house. Fourthly, for them of the place where we live. Fifthly, for our enemies; shew me now whether and why we must pray for the whole Church of Christ?

A. We must pray for all Saints, whether Saints actually already, or elect which shall be Saints. *Eph. 6. 18.* for these Saints make up the Church. *1 Cor. 14. 33.* for, First, they are the dearly beloved of Gods soul, *1 Jer. 12. 7.* Gods pleatant portion, *verse 10.* The city of the living God, *Heb. 12. 22.* the Lambs bride, *Rev. 21. 9.* Secondly, we are most bound to the Church, for the Church is our mother, *Gal. 4. 26.* and there-

therefore wee should preferre her before all, *Psal.* 137. 6. Thirdly, we shall prosper the better if we doe, *Psal.* 122. 6. Fourthly, we shall the sooner be heard for our selves, *David* when he would saine be heard for himselfe, hee prayed for the Church, *Psal.* 51. 18. yea all blessings, that come to us, come to us through the Church, *Psal.* 133. 3. Againe, if the Church be in misery, good reason we should lament for her, *Nehem.* 1. 4. for first, our sinnes have in part pulled downe that misery upon her, *Nehem.* 1. 6. Secondly, her miseries are ours, looke what evill comes upon her comes upon us, *Dan.* 9. 13. Thirdly, it is the brand of the wicked not to regard the afflictions of *Ioseph*, *Amos* 6. 6.

Q. 126. What and why must we pray for Gods Ministers?

A. That they may be clothed with righteousness, *Psal.* 132. 9. and take heed to their Ministry to fulfill it, *Col.* 4. 17. which is; First, not to Preach themselves, but Iesus Christ, *2 Cor.* 4. 5. Secondly, to speake, and exhort, and rebuke with all authority, *Tit.* 2. 15. in season, out of season, with all instance and long suffering, *2 Tim.* 4. 2. Thirdly, not to looke back from the plough, lest they be unfit for Gods kingdome, *Luke* 9. 62. Fourthly, to be an example to Believers, in word, in conversation, in spirit, and in purity, *1 Tim.* 4. 12. Again, we must pray that they may have utterance with boldnesse, *Ephes.* 6. 19. For first, wee cannot looke to have a good Minister, except we pray for him, *Matth.* 9. 38. Secondly, though we have one we cannot looke to keep him, except we Pray for him, *Act.*

12.5. Thirdly, though we doe not loose him, yet he may be streightned, that he shall never be able to doe us good; except wee pray for him, *Col. 4.3.* Fourthly though he be not streightned, yet our hearts may be closed up under his Ministry, except we pray for him *1 Thes. 5. 23* Fifthly, we have no love of the Spirit in us, except wee pray for Gods Ministers, *Rom. 15, 30.* The Lord himselfe teacheth us how to Pray, *Deut. 33, 8.*

Q. 127. How doe you prove, That wee must Pray for all of our house, for our Children, and Kindred, and Servants, and for our Parents, and Wife, and Husband, and Masters?

A. Eliazer prayed for his Master, *Gen. 24.* *12. Elisha* for his Servants, *2 Kings 6. 17.* *Isaac* for his Children, *Gen. 48, 16.* and *Iob* too, *Iob 1, 5.* *Abraham* for, *Ishmael*, *Gen. 17, 18.* First, because wee are bound not to pester the Church with a naughty generation, if so be we can helpe it; when *Sech* had begotten *Ensch*, then hee set up Prayer, *Gen. 4, 26.* Secondly, we are bound to love the glory of God, that our Children may stand up to praise God, when wee are dead and gone; and therefore *David* had a care of a good seed *Psal. 12, 30.* and so *Abraham* of his household after him, *Gen. 18, 19.* Thirdly, because we bring forth our Children children of wrath. *Eph. 2, 3.* Fourthly, because its a great blessing to have godly children, *Psal. 144, 12.* and wee are blessed in them much more when they are godly indeed. *Deut. 33, 24.* Fifthly, because otherwise we do but beget them by halves, when once we have gotten them to be wise and gracious, then we may be better said to have begot them, *Prov. 23, 24.*

Q. 118. How doe you prove that we must more especially pray for the Towne and place, where we live?

A. The inhabitants of *Ierusalem*, prayed for *Ierusalem*, *Psal.* 74, 2. First, because our selves do live there; and therefore wee must pray for it, as *Lot* did *Zoar*, *Gen.* 19, 21. and yet he was but about to live there, *verse* 20. Secondly, because our peace and good, consists in the peace and good of the Towne that we live in, *Ier.* 29, 7. and except the feare of God be among them, wee cannot comfortably live by them, *Levit.* 25, 36. and if we pray for them God can lay a charge upon their Consciences not to trouble our resting place, *Prov.* 24, 15. Thirdly, we may win some of their souls to go along with us to heaven, *Gen.* 35, 2. *David* dwelling at *Gath*; it should seem he converted *Issai* to the Faith, *2 Sam.* 15, 19. Fourthly, because we are bound to doe such duties, as doe require prayer for them, as for example to exhort them; and therefore *Phislip* did so to *Nathaniel* his neighbour, *Iohn* 1, 45. *Levi* being converted himselfe got his neighbours to be at his house to meet Christ, *Luke.* 5, 29. and so did *Cornelius*, *Act.* 10, 24. Fifthly, we our selves may have a great deale of comfort, if we convert any of their souls, *Iam.* 5, 20. Sixtly, hereby we may be helpers to Gods Ministers, *Philemon* a great Nobleman was *Pauls* fellow-labourer in this kind, *Philem.* 1.

Q. 119. Why must we pray for our Enemies?

A. God is pleased to shew them this favour, that though himselfe doe not forgive them, yet he

he will have us to forgive them, and love them; *Math. 5. 44.* there may be more selfe-respects in praying for them that love us, *verse. 46.* but there is more godly singularity in praying for our enemies, *verse. 47.* and more perfection, and sincerity, *verse. 48.* and more proximity to God, *ver. 45.* David fasted and prayed for his enemies, *Psal. 35. 13.* First, because we are more sensible of there enmities and injurings, by reason that we feele them; and therefore we may the better pray for them, *Luke. 23. 34.* Secondly, hereby we have that condition that is required to the forgiveness of our sinnes, *Math. 6. 14.* for if we doe not forgive them, God will not forgive us, *verse 15.* Thirdly, hereby we may overcome the evill of revenge in our hearts, ray and of malice in there's, *Rom. 12. 19, 20.* Fourthly, this is that way to commit our cause unto God, as the poore godly soule doth, *Psal. 10. 14.* Fifthly, we shall loose nothing by it, for either our enemyes will be mollified towards us, or if they be not, God will reward us, *Prov. 25. 22.* Sixthly, it will be a great comfort to us, we can say thus before God, I have blood before thee to speake good for them, *Ier. 18. 20.* Seventhly, this duty being rightly done is a signe of a sanctified heart, *Act. 7. 60.*

Q. 130. *What say you of Cursing or imprecation, or praying against one; it seemes it is unlawfull, Rom. 12. 14. neither can we be called unto it, 1 Pet. 3. 9. for it proceeds from hatred, now hatred is Man-slaughter, 1 Ioh. 3. 15.*

A. We may not wish evill, as it is evill, to

any man, but onely as it is good, *Gal. 5, 13*. First, we may wish evil to a man for the mans good, *Psal. 9, 20*. Secondly, we may pray against a mans sinnes, *Psal. 7, 9*. Thirdly, against all the plots and counsels and projects of the wicked, that God would curse them, *Psal. 59, 11, 12*. Fourthly, against the life of offenders, I may wish that the Magistrate would put them to death, not as it is harme to them, but as it is a good to the Church, or State. or Parish, that we live in, *Psal. 101, 8*. as for these cursing speeches of Plague, and Murraine, and Vengeance, and Devill, that these evils might take one, they are the speeches of tongues set on fire of hell, especially as they are used, *Iam. 3, 6*. Nay, a man must not curse Satan as it is the Apocrypha, *Ecclesiast. 21, 27*. much lesse the good creatures of God, as people curse their meat, the weather, or a stone: that they stumble at, *Rom. 3, 14*. yet we may absolutely curse the enemies of the Lord in the generall; because we meane such as are finally enemies, *Psal. 68, 1, 2* and if we had a spirit of discerning in particular too, *2. Tim. 4, 14*. We read of three kinds of Cursing, first optative, *Psal. 109, 6*. Secondly, imperative, *Iudge. 5, 23*. Thirdly, indicative or declarative, so Gods Ministers curse the wicked whensoever they preach, *Ier. 11, 3*.

Q. 131. *Is Thanksgiving a part of prayer?*

A. It is a calling upon God, *Psal. 105, 1*. and the very thanking of God, for mercies received, is a kind of praying for new mercies, *Col. 1, 3*. and by our thankfulness for grace that we have, it may

may be knowne that we request grace that we have not, *Phil. 4, 6.* and our maine Thanksgiving is prayer-wise, Lord make me thankfull, we must ask it of God, and call upon him for it, *Psa. 116, 13.* Thanksgiving is called by the name of prayer, the Pharisee prayed thus, God I thank thee, *Luke. 18, 11.* and if we would persevere in prayer, a thankfull heart is the best to continue it, *Col. 4, 2.* and yet it is harder then prayer it self. There were ten askers to one thanker, *Luke. 17, 15, 16.* First, because our nature is like the horse-leech, still it cries give, give, *Prov. 30, 15.* Secondly, because there is more selfe-love in prayer, but thankfulness is more contrary to selfe-love, *2 Tim. 3, 2.* Thirdly, because our hearts are apt to love the blessing more then God the giver of it: the pleasure more then God the bestower of it, *verse. 4.* Fourthly, because we are apt to be lesse and lesse mindfull of former benefits, whereas thanksgiving is an everlasting grace, *Psal. 79, 15.* Fifthly, we are apt to be discontented, if Gods blessings do not every way please us; now thanksgiving is a cheerfull grace, *Isa. 51, 3.* Sixtly, there is more holinesse in Thanksgiving, *Psalme, 97, 12.*

Q. 132. *What say you of Thanksgiving for Gods spirituall mercies?*

A. We must be thankfull for them, *Eph. 1, 3.* First, for our knowledge, or else it is accursed unto us, *Rom. 1, 21.* Secondly, for any power against sinne, *Rom. 7, 25.* Thirdly, for victory over death and hell, *1 Cor. 15, 57.* so for peace of conscience, *Col. 3, 17.* so for ability to serve God in our callings, *1 Tim. 1, 12.* but we must

be sure that we have these blessings, or else we mocke God, we must have faith, or else we cannot thank God for it, *Col. 2.7.* when one sayes, God I thank thee, for electing me, and yet does not know it, it is vaine *1 Thess. 1.2,4.* none but the redeemed of the Lord can say, Lord I thank thee, for thine everlasting mercies, *Psal. 107.1.* 2. we must be chiefly thankfull for spirituall mercies; first, because they are mercies for our souls, *Psal. 66.15,16.* Secondly, they are eternall, *Psal. 100.4,5.* Thirdly, peculiar to Gods Elect, as saith *Tit. 1.1.* and the spirit of Prayer, *Luke 18.7.* bowels of mercy, and the like, *Col. 3.12.* Fourthly, they are rarer, *Math. 11.25.* Fifthly, they bring with them the blessings of this life, *1 Tim. 4.8.* Sixthly, to be thankfull for such mercies is a good antidote against sinne, *Eph. 5.3,4.* which a man can never be to any purpose, except hee can say, God is my God, *Philem.*

Q. 133: What temporall mercies must we be thankfull for, and why?

A. First, for covering us in our mothers wombe, *Psal. 139.13.* for our life, *Psal. 63.4.* and breath, *Psal. 150.6.* for the continuance of life, *Psal. 30, 3.* Secondly, for our food and raiment, *Gen. 28,20.* and for our mainenance, whether it be rich or poore, for both is from God, *Prov. 22.2.* for the convenience of our dwelling, as it is said of *Ihsu*, his house joynd hard to the Synagogue, *Mat. 18.7.* Thirdly, for our peace and safety, this is another blessing of God, *1 King. 4.25.* Fourthly, for preserving us from ill accidents and mis-happes, fires, inundations, or any evill casualties,

Of Thankes-giving.

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ties, yea for all his benefits, *Psal.* 116, 12. First, because the Lord doth call for it, *Psal.* 107, 8, and it is his will, *1 Thess.* 5, 18. Secondly, the Lord is angry when we are not thankfull, *2 Chron.* 32, 25. Thirdly, Gods temporall mercies are graces, *Gen.* 33, 5. Iesus Christ may be seen in the recovering out of any Ague, *Act.* 9, 34. Fourthly, we are lesse then the least of them, *Gen.* 32, 10. We are nothing, *2 Cor.* 12, 11. Fifthly, Thanksgiving is a multiplying duty, *Matth.* 15, 36. Sixthly, there is goodnesse in Thanksgiving *Psal.* 92, 1. Seventhly, to be thankfull for temporall blessings is the way to be thankfull for spirituall, and if we be not thankfull for them, we will be thankfull for nothing; therefore an unthankfull man, and an evill man is all one, *Luke.* 6, 35. and so unthankfull, unholy, *2 Tim.* 3, 2. Lastly, to be thankfull as for meat, is to eate to the Lord, *Rom.* 14, 9.

Q. 134. *Must we not be thankfull to God for his mercies upon others?*

A. Yes, *Psal.* 147, 1, 2, 3. whether a particular person, *Philem.* 4. or a whole family, *2 Iohn.* 4, or a whole parish, *Phil.* 1, 3. or the Church, *Act.* 11, 18. or good Magistrates, *1 King.* 10, 9. we must thank God not only for saving grace that we perceive others have, *1 Thess.* 1, 3. but also for common grace, *Phil.* 1, 18. there was but a little good in the towne Clarke, he did but speak a good word for *Paul*, and *Aristarchus* and *Gaius* yet *Luke* doth record it as a blessing, *Act.* 19, 35. *Gamaliel* a meere civill man, yet when he did

but pleasure the Apostles a little, it is registered as a mercy, *Act. 5. 34.* the Barbarians making a warme fire for the Apostle is related as a kindnesse, *Act. 18. 2.* for God is glorified thereby, when the people did but wonder at the Word at any of Gods works, this is a glory unto God, *Matt. 9. 8.* and therefore they are wretched. First, who have not grace nor goodnesse; for we cannot give thanks for them, but rather bewaile them, *Phil. 3. 18.* Secondly, who though they have mercies and graces, yet they doe not communicate them to others, to occasion thanksgiving, they are like with-holders of Corne whom the people curse, *Prov. 11. 26.* Thirdly, who envie and repine at the blessings of others; consider therefore, first, if wee envie our brothers good, doth us no good but harme, *Job, 5. 2.* Secondly, it is safer for us that another should have such and such blessings then wee; for then they must give account and not we, *Luke, 16. 2.* Thirdly, it is better for us too, is it not better that the eye should have the blessing of Sight, then the foot or the hand, *1 Cor. 12. 21.*

Q. 135. Because Confession is to be joyned with Prayer, Dan. 9. 20. and is put for prayer, Nehem. 9. 3. Tell me whether it is necessary to prayer, to confesse our sinnes in it?

A. Expresse Confession is not necessary alwayes in Prayer, *Act. 4. 24.* but implicate is when the Apostles prayed God for boldnesse, they did implicitly confesse their want of it, *verse 29.* one of these two Confessions is necessary; for confession it is put for Prayer, *Dan. 9. 4.* First, because Prayer it selfe does confesse our poverty of spirit,

Luke

Luke 1, 35. and it inferreth humbling of our selves and a sence of our owne insufficiency; for if we were sufficient in our selves, what need we goe to God, *Iam. 4, 10.* Secondly, both we and our Prayers are vile, and uncleane, *Iob 40, 4.* but expresse confession is necessary, when our Consciences is fouled with guilt, *Psal. 32 5.* not to inform God; for he knoweth mens sins, *2 King. 19, 27.* but First, to cleare the Lords justice, *Nehem. 9, 31, 32, 33.* Secondly, to obtaine mercy, *Prov. 28, 13.* Thirdly to lay hold on Gods faithfulness, *1 Iohn 1, 9.* I doe not meane of every particular sinne; for first, our sinnes are innumerable and cannot all be reckoned up, *Psal. 40, 12.* Secondly, some of them we know not, *Psal. 19, 12.* but our grievous sinnes; then we must particularly confesse, *1 Sam 12, 19.* First, because these shew that we have need of a God of salvation, *Psal. 51, 14.* Secondly, such sinnes most wast Conscience, most dead the heart, and most hinder us from seeking Gods face, *Hos. 5, 15.* such are the rootes of many other sinnes, and if wee root them out, many others will the easilier fall off, *1 Tim. 6, 10.*

Q. 136. *As Manoah said to the Angell, how shall I order the Child, Iudg. 13, 12. So may I say of Confession, how shall wee order our Confession, how shall we make it?*

A. Wee must doe with Confession as Christ faith of Hearing, we must take heed how, *Luke 8, 18.* First, the confession of sinne must be naked, without hiding of ought, *Prov. 28, 13.* though the committing of it be the worse, the lesse wee doe hide it, *Isa. 3, 9.* Secondly, by way of judging

ing our selves, *1 Cor.* 11, 31. and inditing our selves, *1 Chron.* 21, 8. Thirdly, with griefe and sorrow, and compunction, and smiting of our breast, *Luke* 18, 13. Fourthly, shame and confusion of face, *Ezra* 9, 6. casting our spirits and selves downe. *Ezra* 10, 1. Fifthly, giving over our old company, and separating our selves from them, *Nehem.* 9, 2. Sixtly, accepting the punishment of our iniquity, *Levit.* 26. 40 41. not onely confessing our finnes, *Dan.* 9, 4. but setting our hearts to it, *verse* 3. Seventhly, with Faith, *Acts* 19, 18. and with having our finnes ever before us, *Psal.* 51, 3. Besides, this confession before God, in some cases there must be a Confession; first, before the Magistrates, *Josh.* 7, 19. Secondly, before a Brother, *1 Sam.* 26, 21. Thirdly, before one another, *Iam.* 5, 16. Fourthly, before a Minister, *Marke* 1, 5.

Q. 137. Whether are wee bound to pray the Lords Prayer, just those very words and no other? There be some superstitious people, that say, let us pray for this, and let us pray for that, and let us pray for the estate of the whole Church; and let us pray for the King, and for all these things, let us say the Lords Prayer; doe these men doe well?

A. No? Christ when he bids us say, *Our Father which are in heaven, &c.* *Luke* 11, 2. He does not meane, that wee should precisely keepe our selves to these words, but that we should Pray after that manner, *Math.* 6. 9. As Ministers should preach nothing but the Word, *2 Tim.* 4, 2. and yet they may give the sence in other words, *Nehem.* 8, 8. First, because the Apostles prayed in other words, and did more specialize their Petition,

tion, *Act. 1, 24*. Secondly, this prayer is diversly set downe by the Evangelists, one way in one, *Math. 6, 11*. another way in *Luke, Luke 11, 3*. one way in one, *Math. 6, 12*. another way in the other, *Luke. 11, 4*. Thirdly, who knowes this is all that Christ uttered, *Iohn. 21, 25*. we see plaine-ly *Mathew* sets down more, then *Luke* doth; it may be Christ spake more then either hath expressed, *Math. 6, 13*. Fourthly, Christ himselfe did not use these very words ever, when he would pray *Lazarus* alive, he did not say the Lords prayer over the grave, *Ioh. 11, 41*. when he would pray for his Apostles, he did not say the Lords prayer over them, *Iohn, 17, 1*. Fifthly, our speciall finnes and wants, doe require that we should pray more specially then so, *2 Kings. 19, 15*. Sixthly, we read of praying all night, we can not think that the Lords prayer was said over and over againe and againe *Luke. 6, 12*. we are to continue in prayer, what by going over and over the Lords prayer? No, *Col. 4, 2*. neither is it necessary to conclude our prayers with this, *Act. 4, 30*. and yet we may if we will, *Luke. 11, 2*. neither is there anything against it. No, though it be scripture, the same thing may be scripture and the word of God, and yet the prayer of a man, *Psal. 90, 12*.

Q. 138. *Why doth our Saviour teach us to call God father in our prayers?*

A. First, to teach us we cannot pray to him, except he be our Father, and we have the spirit of his Sonne, *Gal. 4, 6*. Secondly, to assure us that he will give us good things, *Luk. 11, 13*. Thirdly to call no man father on earth, for he is our own father, *Math. 23, 9*.

Fourthly,

Fourthly, that we may behave our selves towards him as a Father, *Deut. 32. 6.* First, to honour him as a father, *Mal. 1. 6.* Secondly, to count our selves sojourners, as long as wee be absent from him, *1 Pet. 1. 17.* Thirdly, to be seperate from the children of this world, and to touch no uncleane thing, *2 Cor. 6. 18.* Fourthly, to be followers of God, seeing he is our father, *Ephes. 5. 1.* to be obedient children, taking heed of all lusts, *1 Pet. 1. 14.* to continue so doing to the end, and to overcome; otherwise hee is not our Father, nor wee his Children, *Rev. 21. 7.* If wee desire that hee should be our Father, first, we must be fatherlesse: otherwise, *Psal. 85. 5.* Secondly, we must receive Christ, and then we shall have the power of calling him Father, *Ioh. 1. 12.* Thirdly, we must get the Lord to say to our hearts, *Hos. 1. 10.* Fourthly, wee must be sure that we be Peace-makers, *Math. 5. 9.* Fifthly, wee must love our enemies, and lend freely, *Luk. 6. 35.* Lastly, we must be the good seed begotten againe under the Kingdome of grace, *Math. 13. 38.*

Q. 139. Why our Father, not my Father?

A. We may pray also my Father, *Luk. 15. 18.* and we are taught to doe so in private, *Math. 6. 6.* for, first, Nature teacheth that the creature should have a particu^rar propriety in God, whom it calleth upon, *Jos. 1. 6.* Secondly, we have need of a particular propriety in God, that we may strengthen our Petition, *Luk. 15. 19.* Thirdly, that we may come thankfully before him, *Rom. 1. 8.* Fourthly, that we may come with filiall affections, and never run away from him, *Ier. 3. 19.* but our Saviour puts it in the Plurall number, first, because

because wee are to Pray with others, *Acts 20.36.* Secondly, wee are to Pray for others, *Iam. 5.16.* Thirdly, to teach us to love one another, and not to deale unbrotherly one with another, *Mal. 2.10.* Fourthly, to shew us that God is universally a Father to all his elect, and he is not like an earthly Father, that hath but one Blessing, or few blessings, *Gen. 27.38.* nay, though all the company that joyne with us in Prayer, be not adopted unto God; yet if two or three by the mouth of the company, may pray *Our Father*, *Isa. 63.16.* the meeting is denominated a congregation of Saints from them two or three, *Psal. 149.1.* there is a communication of the Phrases; the mouth of the assembly knowing there be some wicked, though some bee not; yet by the communication of phrases, hee may say, We have done wickedly, though neither himselfe, nor many of the company have done so, *Nehem. 9.33.* Besides, God is in a generall sense the Father of such as are rebellious, *Isa. 1.2.* and they may equivocally be said to be in Christ, *Iohn 15.2.*

Q. 140. What is the meaning of Heaven in Prayer?

A. Heaven signifies, first the region of the ayre, *Jer. 8.7.* Secondly, the place of the Sunne, Moon and starres, *Gen. 1.5.3.* Thirdly, the Church of Iesus Christ, *Rev. 12.7.* Fourthly, the blessed Angels, *Iob 15.15.* Fifthly, God himselfe, *Dan. 4.26.* Sixthly, the habitation of Gods holireffe, where the glorified Angels are in blisse, and injoy the beatificall vision of God, and so it is meant here especially, *1 Kings 8.30* which is called the third

third heaven, *2 Cor.* 12, 2. farre above all other created heavens, *Ephes.* 4 10. it selfe being a created thing too, *Heb.* 11, 10. Gods childrens house and home, *2 Cor.* 5. 1. Gods holy hill, *Psal.* 24, 3. from whence he blesteth his People, *Dent.* 26. 15, where he sitteth as a great Prince on his throne, *Psal.* 11. 4. and hee is said to be in heaven; first, to strike Reverence into us *Eccles.* 5, 2. Secondly, to let us understand, hee can doe whatsoever he will, *Psal.* 115, 3. Thirdly, to lift and raise up our hearts in prayer, *Psal.* 123, 1. Fourthly, to shew how infinitely hee is above us, his thoughts above ours, his motions above ours, *Isa.* 55. 9. Fifthly, to expresse Gods condescending goodnesse, that hee being in heaven will deigne to looke upon a poore soule, *Isa.* 66. 1, 2. and yet God is not confined to heaven, as though hee were there onely, *Psal.* 139. 7, 8. No, hee fills heaven and earth too. *Ier.* 23. 24, and the whole world is not able to containe him, *2 Chron.* 6. 18.

2. 141. For the first Petition, *Hallowed bee thy Name*; what is the meaning of *Name* here?

A. First, the Lord himselfe, his very Person and nature. *Dent.* 28, 58. for *Name* is often put for ones person, *Acts* 1. 15, so also, *Rev.* 3, 4. Secondly Gods attribates, *Exod.* 34. 5. Thirdly, Gods esteeme that hee should have in all the world, *Psal.* 8, 1. Fourthly, Gods worship, *Gen.* 4. 26. Fifthly, any of Gods works or word, or any thing whereby hee is knowne, *Exod.* 20, 7. His name is *lehovalah* the Lord, *Isa.* 42, 8. or I am that I am, *Exod.* 3. 13, 14. As Christ said of himselfe

selfe before *Abraham* was, *I am*, *John* 8, 58. The most High, *Psalms* 9. 2. *El-shaddai*, or the Almighty, or the All-sufficient, *Genes.* 17. 1. Hee hath sweet names in the new Testament, the GOD of Peace, *Rom.* 15, 33. the GOD of Patience and Consolation, *verse* 5. the Father of Mercies and the God of all Comfort, *2 Corinths* 1. 3, &c. Indeed Gods name is unutterable, no word is able to expresse who he is, *Prov.* 30, 4. It is transcendent above all Names, *Phil.* 2, 9. and Wonderfull, *Isa.* 9. 6. and Secret, *Judg.* 13, 18. and hence it is; First, that no name is able sufficiently to set him forth, *Gen.* 32, 29. Secondly, his Name is expressed by negatives, to shew that wee can rather tell what is not his name, then what is, *Immortal*, *Invisible*, *1 Tim.* 1, 17. *Unsearchable*, *Psalms* 147, 3. *Infinite*, *Psal.* 147, 5. Thirdly, his Name is borrowed from his effects, God that made the world, *Acts* 17, 24. and from his back-parts, *Exod.* 33, 23. Fourthly, figurative, and not proper, *Exod.* 15, 3. *Prov.* 18, 10. O then, GOD being so great, what a condescending goodnesse is in him to take upon him such a poore name as this, *Our GOD*, the God of *Abraham*, *Exod.* 3, 15.

Q. 142. *Why Hallowed or Sanctified, rather then glorified; why is that word used rather then this?*

Ans. Because Gods holinesse is the cause why wee should glorifie him, *Exod.* 15, 11.

Second.

Secondly, because Gods greatnesse most appeareth in his Holinesse, *Iſa.* 12, 6. and so doth his might, *Luke* 1, 49. and therefore we call Kings Sacred, and the greater a person is the more sacred; and therefore of all creatures the Lord made his Angels most holy, *Luke* 9, 26. Thirdly, Gods holinesse is the beauty and lustre of all his Attributes, *Pſal.* 96, 9. nay it is the beauties, *Pſal.* 110, 3. Fourthly, when the Angels would picke out an attribute to glorifie God most in, they chose his holinesse, Holy, holy, holy, not glorious, glorious, glorious, *Iſa.* 6, 3. Fifthly we cannot glorifie God, except wee be holy, *1 Pet.* 2, 9. nay, it is rather an oblcuring of Gods glory, when a prophane soul praiseth him; and therefore our hearts, and our tongues, and conversations must be holy, *1 Pet.* 1, 15, 16. we must sanctifie him in righteousness, *Iſa.* 5, 16. not as though we can put holinesse upon God, that he had not before; in this case we had need that he should sanctifie us, *1 Theſſ.* 5, 23. but we must make his Name to appeare to be holy by our doings, *Iſa.* 29, 23.

Q. 143. For the second Petition, thy Kingdome come, what say you of that?

A: God hath a foure-fold Kingdome. First, the kingdome of his Power: whereby he is over all, *1 Chron.* 29, 11. and ruleth over all, *Pſal.* 103, 19. and reignteth in the Kingdoms of men, *Dan.* 4, 32. and hath the Keyes of hell and death, *Rev.* 1, 18. Divels and reprobates and all shall bow to this Kingdome passively, as well as the good Angels and elect actively, *Rom.* 14, 11. though they yet say, he shall not reigne over them, *Luke*

19, 14. Secondly, the Kingdome of his Gospell, whereby he reignes over the Christian world, both good and bad, *Matth. 13, 47.* which God threatens to take away, when people are unworthy, *Matth. 21, 43.* which is called a Kingdome, because it offers men a Kingdome, *Matth. 4, 19.* and because by it Christ reignes in his Saines, *Rev. 15, 2.* and in his enemies too, but in a different manner, *Rev. 19, 15.* Thirdly, the Kingdome of his grace, whereby he rules only in his elect; for this kingdome is within them, *Luke. 17, 21.* consisting in righteousness, and peace, and joy, *Rom. 14, 17.* bringing every thought into obedience, *2 Cor. 10, 5.* and making them Kings too, *Rev. 1, 6.* and to rule as it were with God, over sinne and the world, and the Divell, *Hos. 11, 12.* and this Kingdome is not of this world, *Ioh. 18, 36.* Fourthly, the Kingdome of glory, that flesh and blood cannot enter into, *1 Cor. 15, 50.*

Q. 244. For the third Petition. Thy will be done, what say you of that, why is Gods will set next to his Kingdome?

A. First, Because the greater his Kingdome is the more he stands upon his will, we see this in earthly Kings, *Dan. 11, 3.* Secondly, because the doing of Gods will, is the giving the glory of his Kingdome unto him, *Heb. 13, 31.* Thirdly, because by doing of his will, we shew that he is our God and King, *Psal. 143, 10.* because by doing of his will, we shew that we are worshippers of him, *Ioh. 9, 31.* Fourthly, hereby we shew that as God is a great God, so he is great with us, as *Moses* was great with the *Egyptians.*
H because

because he could borrow of them whatsoever he would, *Exod. 11, 2.* why did *David* greatly praise God ; and give him whatsoever obedience he would, because God was great with him, *Psal. 145, 3.* Fifthly, because by doing of Gods will, we may enter into Gods Kingdome, *Matth. 7, 21.* Lastly, this is to be men after Gods owne heart, when we fulfill the Lords will, *Act. 13, 22.*

Q. 145. Hath God such a will in him, as he calls a conditionall will? as for example, he will all mens salvation if they repent?

A. Properly there cannot be a conditionall will in God. First, because such a will supposeth a superiour that may hinder, *Act. 13, 21.* Secondly, it supposeth ignorance how things may fall out, as *Abraham* willed his servant to fetch a wife for *Isaack* out of the land of his kindred, *Gen. 24, 4.* if she were willing, *verse. 8.* nevertheless improperly it may be given to God, not as though his will can have a condition, for that's the property of a created will, to have a condition of it, *Iam 4, 15.* but because the thing willed of God may have a condition, *Isa. 7, 9.* now, that the Lord may be said to have a conditionall will in some sense is plaine. First, because he is said to will the connexion of things, when he doth not will the things asunder ; and therefore he wills them onely upon the condition of a connexion God would have all men to repent, and come to the knowledge of the truth, *1 Tim. 2, 4.* Secondly because he is said to will the salvation of all believers, and true penitent persons, and therefore if a reprobate doe believe, he willet his salvation, *1 King. 11, 38;* this is true of God towards a reprobate,

probare, if thou wilt obey me, I will blesse thee.
Deut. 7, 12. 13.

Q. 146. What say you of Gods simple and positive will?

A. God willeth a thing simply two wayes. First, by purposing and decreeing, *Rom. 9, 11.* either to be wrought by himselfe, which is his working will, *Eph. 1, 11.* and so he willeth his Elect to believe, and to be saved, *Act. 13, 48.* or to be done by another, *Act. 4 28.* and so he willeth the hardening of the reprobate, *Rom. 9, 17. 18.* Secondly, by liking and approving, which is the will of his word, *Psal. 40, 8.* which telleth us what is acceptable unto God, *Rom. 12, 2.* and thus he willeth every man to repent, *2 Pet. 3 9.* and all men to cometo the knowledge of the truth and to be saved, *1 Tim. 2, 4.* even those that finally will not, *Mark. 23, 37.* hither is referred that distinction of Gods will either secret or revealed, *Deut. 29 29.* not as though God hath two wills, for it is an imperfection to have two wills, as it is an imperfection to be of two minds, *1 am. 4, 8.* it argueth a change, *Act. 28. 6.* but it is one and the same wil, whereof one part is secret and unknown, the other revealed, *Heb. 11, 8.* the revealed part and all, was once kept secret and unrevealed, *Rom. 16, 25.* and God revealeth it two wayes. First, in his word whereby Christ revealeth the will of his father to his people, *Mark. 11, 27.* Secondly, in the event of things; as for example, I doe not know whether it be Gods will that I shall be persecuted for the truth to morrow; yet it is secret, but when I see that it is so come to

passie, the event doth reveale it to be the Lords will, *1 Pet. 3, 17.*

Q. 147. What say you of Gods secret Will?

A. It is not for us to know it, *Ast. 1, 7.* nor take after it, *Iudg. 13, 18.* nor pry into it, to search it, *Isa. 40, 28.* A man is very chary of his secrets; Suppose one should know them, yet he taketh ill that he should reveale them, *Prov. 11, 13.* wouldst thou know when it is Gods will thou shalt dye or be sick, nay say till himselfe is pleased to reveale it, who made thee of his counsell, *Rom. 11, 34.* when Gods will of command is revealed, it is nothing but unbelieve to be inquisitive what his issue and event shall be, *Math. 6, 20.* nay to be doubting about it, it is unbelieve, *Math. 14, 31.* the prying into Gods secret will about issues and the suffering of thy heart to be questioning it, is the cause of most of thy finnes; the Lord had revealed his will unto *Jonas*, that he should goe and preach to *Niniveh*, *Jon. 1, 2.* Now *Jonas* questioning what Gods will was, the issue should be, may be they will put me to death, may be, the Lord will spare them, and then I shall be counted a false Prophet, this made him fly away to *Tarshish*, *Jon. 4, 2.* nay, it is the cause of most errors of some, when a part of Gods truth is revealed, enough for faith and salvation, *Iohn. 20, 31.* but when people will be rampering beyond, no wonder if they erre, for Gods judgement is unsearchable, *Rom. 11, 33.*

Q. 148. What use doe you make of Gods secret will?

A. First, in all our intention, we must be careful to insert this, If it be Gods will, *Iam. 4, 13.*

14, 15. either implicitly, *1 Cor. 11, 34.* or expressly, *Aff. 12, 21.* for there may be a thousand counsels in our hearts, but none of them all can stand, but that which is appointed in heaven, *Prov. 19, 21.* Secondly, we must never be over earnest in our undertakings, least Gods will coming forth to the contrary, puts us to discontent and vexation, *1 King. 21, 4.* Thirdly, we must labour to be provided for whatsoever may break our purposes of, *Iohn. 11, 11.* if it be Gods will our purposes shall never take effect, he hath many wayes to doe it, *Isa. 59, 10.* he suffering us to be inconsiderate, *Prov. 13, 22.* by taking us away before we effect that we purposed, *Psal. 146, 4.* what a pitifull case had *Jonathan* been in if he had not been provided for all, may be he aimed to be next *David*, when he came to the crown, *1 Sam. 23, 17.* but before he came he was dead, *1 Sam. 31, 2.* Fourthly, we must beware that we run not against Gods revealed will, rather then suffer our purposes to be frustrate; the old Prophet of *Babel*, when he had a purpose to get the Prophet of *Judah* home to his house, rather then he would be hindred of his purpose, he told a wretched lye, *1 King. 13, 18.* The unjust Steward having a purpose to live and make himselfe friends, rather then he would be hindred of his purpose, he would couzen his Lord, *Luke. 16, 4.* Fifthly, we must be ready to submit to Gods will against it comes to be revealed, what it is, *Aff. 21, 4.* Sixthly, we must remember that even our owne hearts cannot will as we list, but as God list, *Prov. 21, 1.* nor our tongues answer as we list, though we have what to answer, but

as God lists. *Proverb. 16. 1.*

Q. 149. What pray we for in this Petition, thy will be done?

A. First, That we may renounce our owne will, *Math. 26. 39.* whether it be our carnall will, called the will of our flesh, *Eph. 2. 3.* which must be absolutely renounced; for it is contrary to the will of the spirit, *Gal. 5. 17.* or our natural will, whereby we will life and mainrenanke, and freedom, from torment, and this we must renounce respectively, namely when Gods will stands in competition, *Iohn. 5. 30.* Secondly, we pray that God would make us content with his will, whether it be disposing of our allowance, *Heb. 13. 5.* or correcting us for our sinnes, *1 Sam. 3. 18.* Thirdly, we pray that God would enable us, to doe his commanding will, *Psal. 143. 10.* Fourthly, we pray that we may doe it, as Gods Angels doe, *Psal. 103. 20.* that is, first, readily, without delay, *Psal. 119. 60.* Secondly, willingly, *Psal. 40. 8.* that it may be our meate to doe it, *Iob. 4. 34.* 3ly, constantly, *1 Chron. 28. 7.* 4ly, faithfully, not pick-ing and choosing, but all the Lords will, *Act. 13. 22.*

Q. 150. What say you of the will of Gods word or command, is it the Lords will that men shall do it or else woe is unto them?

A. Yea, for that is his will by force of a law, *Rom. 2. 18.* and the businesse that he bids men to do, *Luke. 2. 49.* and what ever prophane wretches thinke, he will for a certaine require it, *Psal. 10. 23.* and if men will not doe it, he himself will see it done one way or other, *Ezek. 21. 28.* Gods word must needs be his peremptory will, first, because it is his pleasure, *Ezra. 10. 11.* Secondly, because

because he engages his glory upon it, and therefore he wills it above heaven and earth, *Psal.* 148, 13. he will sooner let heaven & earth come to naught, then any title of his word not be done, *Math.* 5 18. his wisdom is engaged upon it too, and therefore it is called his wisdom, *Prov.* 2, 2. his holynesse is engaged upon it too, and therefore it is called the word of the holy one, *Iob.* 6, 10. and his power too, and therefore none that neglect it, shall escape; except they be stronger then he, *1 Cor.* 10, 22. and his greatness too, his greatness is stamped upon every jot of his word, *Nos.* 8, 12. Thirdly, its a signe how strongly the Lord willet his word, by the greatness of the reward that he propounds to them that keep it, *Psal.* 19, 11. and by the greatness of the plagues that he threatens to them that will break it, *Deut.* 28, 59. Fourthly, it appears by the Lords importunity, whereby he wooeth us to do it *Math.* 23, 37. Fifthly, by the cost he was at to purchase his word, he delivered his own son up unto death to procure us this will and testament, *Heb.* 9, 16. and therefore how shall they escape that are stubborn against it and slight it, *Heb.* 2, 2, 3.

Q. 151. What motives are there to persuade us to do the Lords will?

A. First, if we do the Lords will, the Lord will heare our prayers, *Iob.* 9, 31. Secondly, if we do the Lords will we shall abide for ever, *1 Iob.* 2, 17. 3ly, The doing of Gods will, puts a great Nobility upon us, *Mark.* 3, 35. Fourthly, hereby we shew our selves to be the servants of God, *Eph.* 6, 6. Fifthly, to do the Lords will, is a signe of one that shall enter in heaven, *Math.* 7, 21. Sixthly, by

so doing, wee please God, *Heb.* 13, 21. when we doe our owne will and not Gods, we exalt our selves above God, *Dan.* 11, 36. we said in our Baptisme, that we would doe the Lords will; and therefore if we will not, we are lying children, *Isa.* 30, 9.

Q. 152. The fourth Petition is; Give us this day our daily bread; what is meant by Bread here?

A. First, Bread it selfe in particular, *2 King.* 4, 42. which strengthens mans heart, *Psal.* 104, 15. Secondly, that, and also any other food, *Gen.* 3, 19. any meales meat, *2 King.* 6, 22. even flesh too, *Gen.* 18, 5, 7. and rayment too, and whatsoever our naturall life needs, *Ecc.* 11, 1. even all outward things, *Gen.* 49, 10. for not onely food, but rayment; and warmth and other outward comforts doe feed us; a man may be starved with cold: and therefore whatsoever helps to satisfie the desire of nature, may be called Bread, *Prov.* 20, 13. Fourthly, it signifies spiritually Christ too, *Iohn* 6, 51. and his Word, *Amos* 8, 11. and his Grace, *1 Cor.* 5, 8. and his Promise, *Math.* 15, 26. But this spirituall bread is not here meant; wee pray for spirituall bread in the other Petitions, here only for our daily sustenance, *Luke* 11, 3. indeed it is good to raise up our meditations from hence, unto supernaturall meat, *Iohn* 6, 27. First, because man liveth not by bread onely, but by every word of God, *Math.* 4, 4. Secondly, because a wise man looketh higher then the food of his carkase, *Prov.* 30, 8. neither is the Sacramentall bread here meant; for that wee pray for in the 6th Petition, it being the sealing of the forgiveness of our sinnes, *Math.* 26, 28.

Q. 153.

Q. 153. *What doth this teach us ; That our Saviour bids us pray for Bread, and not for dainties and abundance ?*

A. To teach us, that Having food and rayment wherewith to be content, *1 Tim. 6, 8.* First, because our life does not consist in abundance, *Luke 12, 15.* Secondly, because there is danger in abundance, especially when we are eager to have it, *Prov. 30, 8.* An estate may be too great, as a shoe may be too big, or armour may be too great, and then it hindereth one in the using of it, *1 Sam. 17, 39.* riches accidentally make it harder for one that goes to heaven, *Math. 19, 24.* Thirdly, if we be not content with such things as we have, be they never so little, we will never be contented, but covet more and more, *Heb. 13, 5.* Fourthly, we are citizens of heaven and strangers here below ; and therefore it does not become us to be having and having, *Heb. 11. 9, 10.* if wee can say, *The Lord is my portion*, we have a goodly heritage, *Psal. 16, 6.* and therefore we should pray only for the things that are necessary, *Math. 6, 32.* Now those things are necessary that are necessary ; first, unto nature, nature requires some food and rayment, or else it will pine, *Lam. 4, 4.* Secondly, unto our vocation, as Bookes to a Scholler, instruments to a Carpenter, meaner meanes to people that are of a mean calling, greater to Lords and to Kings, give me not poverty says the King, because his calling called for more meanes then so, *Prov. 30, 8.* Thirdly, necessary to our charge, whether it be a great charge or small, *1 Tim. 5, 8.* Fourthly, that which is apparently necessary for time to come too,

2 Cor.

2 Cor. 12, 14. when *Ioseph* fore-saw a great famine, he layd up afore-hand, *Gen.* 41, 48.

Q. 154. *Why must we pray for temporall things, or for the creatures of God?*

A. First, because rayment is good and food is good, and every creature of God is good, 1 *Tim.* 4, 4. Secondly, they are usefull to many duties, and to the duty of hospitality, *Rom.* 12, 13. of owing nothing one to another, *Rom.* 13, 8. of honouring God, *Prov.* 3, 9. Thirdly, they are necessary with necessity of need, *Math.* 6, 32. and with the necessity of convenience, *Prov.* 30, 8. Fourthly, the want of them is great temptation to many finnes, *Prov.* 30, 9. and the very Lyons, *Psal.* 104, 25. and the Ravens teach us to call upon God for them, *Psal.* 147, 9. for though we love them too well, 1 *Iob.* 2, 15. and are too apt to labour for them, *Iob.* 6, 27. and to pray carnall prayers for them, *Hos.* 7, 14. yet we had rather get them any way then by Prayers; as by cares, *Luke* 21, 34. by taking thought, *Math.* 6, 25. by unlawfull and unrighteous courses, *Luke* 16, 9. First, because as long as wee thinke we can help our selves, we love not to be beholding to another; and therefore the Apostle is saide to exhort us to pray to him, *Phil.* 4, 6. Secondly, because we cannot abide to stand to Gods allowance, as we must if we would get them by prayer, and therefore we are prone to restrain prayer, *Iob.* 15, 4. Thirdly, because Prayer is too holy a course for our corrupt nature to come by them, 1 *Tim.* 2, 8. Fourthly, because God indents with us to glorifie him, if he give us any thing by prayer, *Psal.* 50, 15. but wee should pray for them, *Gen.* 28, 20. First, because
that

that is the way to have sanctifiedly, *1 Tim. 4, 5.* and secondly, without falling into temptation about them, *Math. 26, 41.* and thirdly, most honourably, for it is the honour of our maintenance, as it was of Christs, if they come downe from heaven, *Ioh. 6, 33.*

Q. 155. The text saith our Bread, it speaketh of a tytle we have to the Creatures; what say you of that?

A. There is a two-fold title to the creatures. First, a spirituall title, whereby they are ours, if they be ours by being in Christ, *1 Cor. 3, 22.* Secondly, a civill title, as by descent of inheritance, as *Nabobs* vineyard was his, *1 King. 21, 3.* or by purchase, as the field of *Ephron* was *Abrahams*, *Gen. 23, 16, 17.* or by honest labour and covenant, betwene man and man, as the party-coloured Sheep were *Jacobs* sheepe, *Gen. 30, 40.* the wicked have not a filiall title unto them, because hee whom they are without, is heir of all things, *Heb. 1, 2.* they onely have title to them, which have faith to overcome; which the wicked have not, *Rev. 21, 7.* title unto the creature is not founded upon Nature, *Gen. 1, 29.* but upon the Image of GOD in righteousnesse and true holinesse, which the wicked have not, *ver. 26.* and yet First, they have a gift of Providence, though they have forfeited Gods creatures, yet God does not presently seize upon the forfeiture, but continueth the old gift in *Adam*, *Psal. 115, 6.* Secondly, a co-gift as it were by reason of cohabitation with the godly, *Deut. 32, 14.* Thirdly, a sufferance, rather then a gift, to be as roddes for the righteous, *Ier. 27, 6.* Fourthly, a conditionall gift, upon

upon condition, that they will repent and believe in Christ, otherwise the creatures will turne to a curse to them, *Iob. 20, 14.* if they do eate, they sinne because they cannot eate with faith, *Rom. 14, 23.* if they do not eate, they sinne too, because then they should murder themselves, which they must not, *Act. 16, 34.* As *Simon Magus*, if he should pray he should sinne, by praying without the spirit, if he should not pray he should breake the commandement of prayer; and yet *Peter* bid him pray *Act. 8, 22.*

Q. 156. *It seems then that the Anabaptistall conceipt is most false, that all things are common; and that we cannot say this is ours, and that is yours, Give us this day our daily bread?*

A. Yea, for first, the Law says thou shalt not steale, *Exod. 20, 15.* Secondly, the Lord says we must worke, and earne and eate our owne bread, *1 Thess. 3, 12.* Thirdly, the Scripture speaks often of proprieties, a good Bishop rules well his owne house, *1 Tim. 3, 4.* *Iohn* tooke *Mary* into his owne house, *Iohn 19, 27.* Fourthly, the action of buying and selling does also prove it, Christ bid his Disciples to buy meat, *Iohn. 4, 8.* Fifthly, the Gospell relates divers rich men, if there were a community, no one should be richer then another, *Ioseph of Arimathea* was rich, *Math. 27, 57.* the Eunuch was rich, *Act. 8, 27.* *Paul* does not advise rich men to make all away they have, but not to trust in their riches, *1 Tim. 6, 17.* Sixthly, the duty of being liberall supposes a propriety; for then is a man liberall, when he gives bountifully of his owne, *2 Cor. 9, 6.* when one beggeth of us, and we let him have, we are said to give,
Math.

Math. 6. 42. First, because so is Gods institution at the first, *Act. 16. 27.* and a division of goods and inheritance, is Gods Ordinance, *Dint. 32. 8.* Secondly, so is Gods providence, he maketh rich as poore, *Prov. 22. 2.* Thirdly, it is not mans sinne, when he counts his goods his owne, or his house his owne, *Symon* had a house of his owne, *Act. 10. 6.* *Mary* a house of her owne, *Act. 12. 12.* *Philip* had a house of his owne, *Act. 21. 8.* It is true, first, we are all one in Christ, in regard of spirituall life but not in civill life, *Gal. 3. 28.* for some are Masters and some servants, *Eph 6. 5.* some rich some poore, *Math. 26. 11.* Secondly, there must be a communion of charity, but not such a communion as is contrary to all propriety, *Heb. 13. 16.* nay this kind of communion supposeth a propriety, *Prov. 5. 16. 17.* Thirdly, the Gospell commands a readinesse to forsake all that we have, when we are called, but not always an actuall forsaking of all, *Luke. 14. 33.* Fourthly, the Church may stand in need of a community of goods, *Act. 2. 44.* and that all goods should be common, *Act. 4. 32.* and yet that doth suppose; first, that our goods are our owne, and in our owne power to make common, *Act. 5. 4.* Secondly, not a necessity, but a freenesse of giving, *2 Cor. 9. 7.* Thirdly, it was only by accident, in regard of the multitudes of poore Believers, *Luke 12. 33.*

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preoccupate for the morrow, *Math. 6. 34.* Secondly, if wee be careful for the morrow to day, we shall be forced to care for it twice; and therefore let us take care for to day, and to morrow, for to morrow, *Math. 6. 34.* Thirdly, wee need not to morrow, till to morrow is come, it is onely this day, that is the season of our need, *Psal. 145. 15.* Fourthly, it is the act of Faith to live from hand to mouth. and it is against Faith to be thoughtfull for to morrow, *Math. 6. 34.* not, but wee may provide for to morrow, *Gen. 30. 30.* When the Lord giveth us this day, a surplus for to morrow, Faith alloweth this, *1 Tim. 5. 8.* Againe, the Lord teacheth us to Pray every day, for every dayes blessing; for first, Gods mercies flow not from him all at once but some to day and some to morrow, *Psal. 68. 19.* for they flow from him as water from a fountaine, *Psal. 36. 9.* some grace to day, and new to morrow, *Zach. 13. 1.* Secondly, the covenant of Grace requireth that wee should sue to it continually, *1 Thes. 5. 17.* Againe, to shew the ficklenesse of our life; for what is it? *Iam. 4. 14.* *Ioshua*, though now well, yet lookt upon *this Day*, as the day of his death. *Iosh. 23. 14.* for first, we may dye to day, we doe not know when, *Gen. 27. 2.* Secondly, if we doe not dye to day, yet if wee be plodding now for to morrow, it will make us the more unwilling to dye to morrow, *Iam. 4. 13.* Thirdly, the not thinking of Death as a thing present, makes one the more subject to sinne, *Amos 6. 3.* Againe, to teach us to looke out for heaven, which is not for a day, nor for a yeare, but for ever,

Of the Lords Prayer. 110

ever, *Iohn 6, 27.* an Immortall inheritance, 1 *Pet. 1, 4.*

Q. 158. If our daily Bread be ours, why doe we beg it, and if we beg it, how is it ours?

A. It is the gift of God, *Psal. 146, 7.* though the materiall cause of it be from below, yet the efficient cause is from above, *Jam. 1, 17.* nay, if we be his children; first, it is the gift of his everlasting mercy, *Psal. 136, 27.* Secondly, as an appurtenance together with Christ, *Rom. 8, 32.* as an addition to the Kingdome of God, *Matth. 6, 33.* Indeed he would have us make it ours, first, by believing in Christ, 1 *Cor. 3, 22.* Secondly, by honest labour, 2 *Thess. 3, 10.* and yet though we get it by gifts from friends, or by our owne industry and labour; yet it is hee doth give it unto us, *Deut. 8, 17, 18.* and then doe wee acknowledge it to be his gift, when we doe shew it by our Practice, and our dependance upon him, using it to his glory, *Hos. 2, 8.* and because that givers among men never want beggers, wee should bee suitors unto him for these things; for hee is the hearer of Prayers, *Psal. 64, 2.* Again, if hee be a giver, we must not have an evill eye, though he give others more, as lesse, *Matth. 20, 15.* againe, if he be the giver, wee should not lay out his gifts upon that which will not profit us, but use them to our good, *Isa. 55, 2.* Again, if he be the giver, we should lay of every thing that we have; This is Gods mercy, of every morsell of Bread, This is Gods mercy of every nights sleepe, This is Gods mercy; the Lord curseth people, when he renders them

them their deserts. *Psal. 138. 4.* againe, if these be his gifts, then they cannot help our needs, further then his influence is in them. *David* had clothes, and did use them, and yet could not get warmth, *1 King. 1. 1.* and though we have them, yet we have need to pray for them as though we had them not; for without him, they are and they are not, *Prov. 23. 5.*

Q. 159. *Forgive us our debts; why are sinnes called debts?*

A. Not because they are debts that are owed, for so good works are debts, as to love one another, *Rom. 13. 8.* not to live after the flesh, *Rom. 8. 12.* to publish the Gospell, *Rom. 1. 14.* but because they are debts owed and not payed, *Math. 18. 27.* First, they are called debts, because God is the creditor, *Luke. 7. 41.* Secondly, because we are indebted to his Justice to pay the utmost farthing, *Math. 5. 25.* and therefore it is a misery to be a sinner, *1 Sam. 22. 2.* for, first, he loves not to come into Gods presence, except he be brought, *Math. 18. 24.* Secondly, he loves to be shifting with God, as the unjust Steward and the debtors were agreed to cozen their master, *Luke. 16. 5.* Thirdly, he is apt to leave the surety in the lurch, *Prov. 22. 26.* Fourthly, he is subject to be arrested of Gods justice, as a debtor is of mans, *2 King. 4. 1.*

Q. 160. *What is Sinne?*

A. It is the transgression of Gods law, *1 John 3. 4.* whether by omitting of what is commanded, *Math. 23. 42.* or by committing of what is forbidden, *Jer. 2. 13.* or by failing in manner of doing it, for in every thing we doe, be it material y
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never so good, we doe sinne, *Gal. 7, 10.* whether it be in essentialls, as *Iohn's* obedience is called murder, *Hos. 1 4.* or in some circumstantialls, as *Rebekahs* desiring that *Iacob* might have the blessing, there was a lye cleaving to it, *Gen. 27, 15.* whereby the person becomes guilty, *Ezek. 22, 4.* both with the guilt of offence, *1 Cor. 11, 27.* the sinne being layed to his charge, *Act. 7, 60.* and with the guilt of death and damnation, *Rom. 1, 18.* by which two guilts, as with chaynes, the soul is bound in heaven and in earth, *Math. 16, 19,* and the conscience defiled, *Tit. 1, 15.* which can never be purged againe, but by the blood of Christ, *1 Iohn. 1, 7.* besides, sinne leaves a blot and an uncleannesse behind it upon the soul, and all the whole man, *Math. 15, 11.*

Q. 161. Are any finnes so small, that they are veniall, and doe not deserve hell?

A No, *Math. 5, 19.* though it be but the least breach; but of one jot of Gods Law, *ver. 18.* or but an idle word, *Math. 12, 36.* or but a lust, *Rom. 7, 7.* though it be but in the least thing, *Gal. 3, 10.* the Lord does not say the wages of a great sinne, but sinne is death, *Rom. 6, 23.* he does not say, thou shalt not steale a pound, or a shilling; but thou shalt not steale, though it be but a farthing, *Math. 10, 18.* It is a cursed speech, Is this such a matter; be the matter never so little that is not it, but the littlenesse of the will, *Math. 26, 41.* muchnesse of will, aggravates any sinne exceedingly, *Heb. 10, 26.* when people say, we will not doe thus and thus, or we will doe thus and thus. *Ier. 6, 16.* for against whom doest thou sinne? *Isa. 57, 23.* even against an infinite God, *Psal. 145, 3.*
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and thou art nothing to him, *Dan.* 4, 35. and lesse then nothing in his hands thy breath is, *Dan.* 5, 13. and yet finnes are not all equall, *Luke.* 12, 47, 48. and though all finnes be mortall, yet by reason of Gods mercy; all finnes are not unto death, *Iohn.* 5, 16. namely, when a man is in Christ, then no sinne can damne him that he hath committed, *Rom.* 8, 1. againe, some finnes are little in comparison of other some, *Ezek.* 16, 48.

Q. 162. How comes sinne, to be said to be ours?

A. First Actuell sinne comes to be ours, by committing of it, *Ier.* 16, 10. or by being accessary to anothers committing of it, *Nehem.* 13, 17. by teaching others to sinne, *Ier.* 28, 16. or by commanding others to sinne, *2 Sam.* 13, 28. or by ticing others to sinne, *1 King.* 21, 25. or by giving others, a sinfull example, *Gal.* 2, 14. or by conniving, *1 Sam.* 2, 29. or by remissenesse of reprovng sinne, so as the reprovved is never the more restrained, *1 Sam.* 3, 13. or of too little preaching to the Conscience, *Ezek.* 33, 6. or by keeping company with them that do sinne, *Rom.* 1, 32. or by being anothers instrument in sinning, *1 Sam.* 22, 18. or by feeding upon finnes of others, *Hos.* 4, 8. Secondly, originall sinne is made ours, by being conceived in it, *Psal.* 51, 5. and borne of the flesh, *Iohn.* 3, 6. not by imitation onely, for First, sinne entred into the world by one man, and not by every man, *Rom.* 5, 12. and we were all dead in Adam, before we could imitate him, *1 Cor.* 15, 22. or sinne after his similitude, *Rom.* 5, 14. Secondly, originall sinne is before actuell, for First, wee are unclean before actuell,

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issue from us, *Iob. 14, 4.* Thirdly, we are sinners from the wombe, and therefore before we doe actually imitate our parents, *Psal. 58, 3.* Indeed the actuall finnes of our parents are not made ours, but only by imitation, *Ezek. 18, 14.* and yet even they too, thus farre are ours; as that we are to be specially humbled for them. *Ier. 3, 25.*

Q. 163, *Forgivenesse of sinne being there put by a Synecdoche, the part, for the whole, the whole being Iustification, tell me what is Iustification?*

A. First, it is a free act of God, *Rom. 3, 24.* Secondly, looking at his owne grace, and not at any good works in man, *Rom. 11, 6.* Thirdly, whom he considereth, as formally a sinner, or ungodly, *Rom. 4, 5.* Fourthly, whereby he freeeth him from the Law, and from sinne, and from death, *Rom. 8, 2.* and maketh him righteous in his account, *2 Cor. 5, 25.* Fifthly, for Christ his sake, *ver. 19.* Sixthly, apprehended by faith *Rom. 5, 1.* and therefore justification consisteth of two parts, *Zac. 3, 4.* The first is the not imputing of sin, *Rom. 4, 8.* the second, is the imputing of righteousness *vers. 6.* for Christ hath done two things; First, he hath made reconciliation for sinne. And secondly, he hath brought in everlasting righteousness, *Dan. 9, 24.* And therefore the Scripture doth not meane that Iustification is onely by Christ's passive obedience, when he saith, *It is by his blood,* *Rom. 5, 9.* but it is also by his active Obedience, *vers. 19.* whereby hee fulfilled all Righteousnesse. *Math. 3, 15.* and the Law, *Rom. 10, 4.* being made under the law for that purpose.

Gal. 4. 4. hee fulfilled not the law for himselfe, for the qualification of his Person, that he might be a holy Sacrifice for sinne; for he was originally holy, being *Iesus Christ* the Righteous, & *Iohn 1. 1.* himselfe had no need to be turned over to the Law, by reason of his hypostaticall Union, hee was holy from the wombe, *Luk. 1. 35.* and therefore he put himselfe under the law, to fetch Righteousnesse from thence, for his redeemed ones, *Gal. 4. 5.* hee did all that he did for them, and suffered all that he suffered for them. Nay, hee was borne for them, as well as Crucified for them, *Isa. 9. 6.* and he sanctified himselfe for them, *Iohn 17. 19.* and as hee dyed for them, so he lived for them too, *Iohn 14. 19.* His Incarnation, Birth, Circumcision, Baptisme, his Life and conversation, and Death, from the wombe, to the Crosse, all was for them: yea, selfe and all, was for them, *Gal. 2. 20.* Yea also hee rose againe, for them, *Rom. 4. 25.* and now liveth in heaven for them, *Heb. 7. 25.* and so well may hee be called, *The guise of God*, *Ioh. 4. 10.*

Q. 164. *Who is the Author of forgiveness of sinne?*

A. God, even God onely, *Isa. 43. 25.* First, because this is his glory, when *Moses* would faine see the Lords glory, *Exod. 33. 18.* The Lord told him hee was the forgiver of sinne, *Exod. 34. 7.* Secondly, hee onely can forgive sinne; if one doe forgive sinne, that hath not a power to doe it, it is nothing, *Mark. 2. 7.* Thirdly, sin is committed onely against God. *Psal. 51. 4.* Fourthly, hee onely can give the Conscience peace, *Rom. 5. 1.*

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Though all the world should say, such a one is an honest man, such an one hath his finnes forgiven him, his Conscience will mitgive him for all that; except the eternall Spirit set it on. *Heb. 9. 14.* Forgivenessse of finnes is in Christs name onely, *Luk. 24. 47.* and through his Bloud, *Math. 26. 28.* when God himselfe puts away a mans finnes by it, *Isa. 44. 22.* Indeed in a trespasse are two things; first, the obliquity or evill that is in it, Secondly, the hurt or detriment that redounds unto man by it; as it is an obliquity, it is an aberration from Gods law; so only God can pardon it, for it is hee that pardoneth all sinne, *Ier. 33. 8.* as it is a hurt unto man, so farre as it concerns him, he may and must forgive it, *Math. 6. 14.* and whereas it is said, That Gods Ministers may forgive finnes, *Iob. 20. 23.* That is onely declaratorily, as *Iohn* declared unto them, whom he wrote his Epistle to, *That their finnes were forgiven them*, that is, of God, and not of him, *1 Iob. 2. 12.* As *Nathan* said to *David*, *1 Sam. 12. 13.* Men cannot get the pardon of their finnes as they list, *Act. 8. 22.* Let men feare to sin against God, least he say in his wrath, he will never forgive them, *Ier. 14. 12.* if people were sure of a pardon when they have sinned, it were another matter; but when they presume upon a pardon, and so sinne, the Lord saith, he will disaappoint them, *Deut. 29. 19, 20.*

Q. 165. who be they that are the proper subjects of forgivenessse of sinne? I meane who are they that this article belongs to?

A. Not all but many, *Math. 26. 28.* namely the remnant of Gods heritage, *Micb. 7. 18.* The

city of God, those that dwell therein shall be forgiven their iniquities, *Isa.* 32, 24. Indeed forgiveness of sinne must be preached, in Christs name among all Nations, *Luke.* 24, 47. according to the riches of his Grace, *Eph.* 1, 7. for Christ is the Lambe of God, that takes away the sinnes of the world, *Joh.* 1, 29. the Gospell is to be propounded to every creature, and it may so be, *Mark.* 16, 25. but if any would partake of the forgiveness of sinne. First, he must repentantly confesse his sinnes, *Iob.* 33, 27. Secondly, he must be sensible of his spirituall captivity, for the acceptable yeere of the Lord is for captives onely, *Luk.* 4, 18, 19. Thirdly, we must hungerly attend upon God in all his ordinances; and take heed of willfull hardnesse of heart, least God take an order with him that he never be forgiven, *Mark.* 4, 12. Fourthly, he must not only be Baptised, but also with the Baptisme of repentance, *Mark.* 1, 4. Fifthly, he must give the godly good encouragement, that they may comfortably pray for him, *Iam.* 5, 15. Sixthly, he must be a meek, and a patient man to forgive such as trespasse against him, *Mark.* 6, 14.

Q. 166. *Who is the meritorious cause of forgiveness of sinne?*

A. Christ, in whom God reconcileth his people to himselfe, *2 Cor.* 5, 19. for their sinnes were laid upon him, *Isa.* 53, 5, 6. he is the true hyfopo whereby their sinnes are purged away, *Psal.* 51, 7. he is the fountaine set open for their uncleannesse, *Zach.* 13, 1. he is the Mediatour of forgiveness, *1 Tim.* 2, 5. not only by way of supplication, *Iohn.* 17, 9. as *Iob* and the woman of *Tekach*

was to *David* for *Abselem*, 2 *Sam.* 14, 2. not only by way of intercession, *Heb.* 7, 25, as *Blasius* to *Herod* for the Tyrians, *Act.* 12, 20. nor only by way of satisfaction, *Heb.* 12, 24. as *Paul* to *Philemon* for *Onesimus*, *Phil.* 18, but also an advocate to plead it, and sue it forth for them, 1 *Joh.* 2, 1. Indeed forgiveness of sinne to us is an act of grace, if God take our sinnes, he doth it graciously, *Hos.* 14, 2. yet in regard that Christ hath made satisfaction, it is an act of justice, 1 *Joh.* 1, 9. but first, our sinnes must be overwhelming burdens to us, and we must be sensible of our infinite need of a pardon, *Isa.* 40, 2. otherwise when we make mention of the Mediatour in our prayers, it is not in truth, *Isa.* 48, 1. Secondly, we must be effectually called, *Heb.* 9, 15. Thirdly, we must be in Christ, for pardon floweth from union; and being in Christ, *Col.* 1, 14. the effect whereof is a new creature, 2 *Cor.* 5, 17. Christ in one is the hope of glory, *Col.* 1, 27. Fourthly, we must have Faith, *Act.* 17, 38, 39. we must behold the Lambe of God, *Joh.* 1, 29. A Mediatour, is not a mediatour of one, but supposeth two parties, and a content on both sides, *Gal.* 3, 20. which is on Gods side, by giving of Christ, and on ours, by believing in Christ, *Joh.* 3, 16. and receiving of him by Faith, *Joh.* 1, 13.

Q. 167. What are the comforts of forgiveness of sinne?

A. First, It is a comfort that there is such a thing that when we have sinned, propitiation is possible, 1 *Joh.* 2, 1. Secondly, that it is not only possible, there being such a thing but that it may be applied unto us, if we come to take it at Gods

earmer, 1 *Iohn*. 1, 9. Thirdly, that it is universall
 of all finnes, *Isa*. 38, 17. and all kinds of finnes;
Exod. 34, 7. yea though they be Scarlet finnes, or
 Crimson finnes, *Isa*. 1, 18. Fourthly, that it is ac-
 companied with the healing of sinne too, *Psal*.
 103, 3. and the subdaing and killing of it, *Mish*.
 7, 19. with the changing of ones minde and dis-
 position, and making him repent, that ever he
 committed it, *Act*. 5, 31. Fifthly, that where the
 sin is forgiven, the punishment is forgiven also,
 and the man that hath it, may know his own sal-
 vation, *Luk*. 1, 77. and therefore he may be of good
 cheere, *Math*. 9, 2. Sixthly, that where sinne is once
 forgiven, it can never returne to be unforgiven, or
 to be laid to ones charge more, or remembered a-
 gainst him any more, *Ier*. 31, 34. it is a debt quite
 blotted out, that can never be demanded more,
Isa. 43, 25. Indeed it may seeme to returne upon
 the conscience, by doublings and temptations
 and recidivation into sinne againe, then the con-
 science may be soule again with it, and cry guilty
 a fresh, because the man hath blotted his evidence;
 and therefore he must pray for the renewing of it
 againe, *Psal*. 31, 5. againe, a conceived pardon
 may be repealed, as wee see by the debtor in the
 parable, *Math*. 18, 34. whom his master had
 seemed to forgive, *verse*. 27. but that parable doth
 not imply the repealing of any true pardon, but
 onely the constancie of that rule; That whosoever
 would have God to forgive them, must forgive
 one another, *Math*. 6, 15. for when a man is for-
 given indeed, though afflictions come to seek
 out his finnes, yet they shall not be found, *Ier*.
 30, 20.

*Q. 168. Seeing God saith, It is abominable, to
justifie the wicked, Prov. 17. 15. What is the
meaning then of the Apostle, who saith, that God
justifieth the ungodly, Rom. 4. 5. will God do that
which is abominable to him?*

A. First, God may justifie an ungodly man,
and yet doe it with righteous judgement, he is
the Law-maker, and therefore he may pardon
what law-breakers he will: because mercy and
forgivnesse belongs to him to dispense it where he
wil, *Dan. 9. 9.* but if officers and Magistrates justifi-
fie the wicked, they sinne: because they doe it
without warrant, for love, or for favour, or for
friends, or for feare, or for reward, *Isa. 5. 23.* Se-
condly, God justifies no other ungodly ones, but
only his Elect; whose sinnes Christ died for,
Rom. 8. 33, 35. Thirdly, God can justifie an un-
godly man, because he can make him godly, and
purge his spirit from guile, *Psal. 32. 2.* As hee o-
peneth the eyes of the blind, the man is not blind
afterwards, *Iohn 9. 25.* The Lord never cleareth
any man, that goeth on still in his guiltinesse, *Exo.*
34. 7. and therefore it is no act of injustice in
God; whereas if a man should justifie the wicked,
it is injustice in him, because he cannot make
the man godly; and therefore he must justifie
none but the righteous, and condemne none but
the wicked, *Deut. 25. 1.* Fourthly, God justifieth
the ungodly, not wallowers in sinne and ungod-
linesse, but ungodly, that is formally so conside-
red as sinners, *1 Tim. 1. 15.* Now then is a man
formally a sinner; when, First, he looks upon
himselfe as a sinner, when he seeth his sinnes in
their own colours, not tickled with any righ-
teousnesse

reconfesse of his owne, *Matth. 9. 13*: Secondly, when he carrieth himselfe so before God, in his looks and thoughts, and affections, and minde, as becometh a sinner in his case to do, *Luk. 18. 13*. Thirdly, when his impudence is gone, and confusion of face is put on, *Dan. 9. 8*. Fourthly, when he hath no squint lookings or any merits of congruities, or condignities, or preparatives, or firmities, but magnifieth mercy, *vers. 18*. Fifthly, when he is truly resolved upon turning to God, as abhorring the contrary to the pit of hell, *Isa. 55. 7*. Sixthly, when a man is in truth willing to take up Christs crosse and follow him, *Luke. 9. 23*.

Q. 169. Seeing the Lord Iesus teacheth us to pray plurally, Forgive us our finnes, must we not pray that God would forgive other?

A. Yes, all that have wronged us, *Act. 7. 60*. yea all that we have communion with, *2 Chron. 30. 18*. yea all that live in the Church, *Exod. 32. 21*, and others too, *Gen. 20. 7*. for first, we have a command for this duty, *1 Tim. 5. 16*. Secondly, we have a promise of hope, of speeding, *ver. 15*. Thirdly, there have been blessed effects of Gods servants prayers in this kind. Namely, the Lord hath forgiven others, upon their intreaty, *Numb. 14. 20*. Fourthly, we doe our selves good hereby, yea though God have a purpose to forgive one; yet sometimes he stayes till his servants intreat for him. *Iob. 42. 8*. therefore first, we should take notice of other mens finnes, yea though they doe not know they have sinned, yet we should pray the Lord to forgive them in case they have, *Iob. 1. 5*. Secondly, wee should begge one anothers prayers,

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prayers, 2 *Thess.* 3, 1. Thirdly, we should labour to be such as Gods people may have encouragement to pray for us, as *Paul* was encouraged by the *Ephesians* faith and forwardnesse in the duty of love, *Eph.* 1, 15. to pray for them, *verse.* 16, for the good things that are to be seen in us. *Phil.* 1, 5. make them pray for us with joy, *ver.* 4. Though *Simon Magus* intreated *Peter* to pray for him, yet having no encouragement, we do not read that he did, or if he did, he could not doe it with any confidence, *Act.* 8, 24. Again, First, let us pray for our selves, 2 *King.* 20, 1. if we would have others to pray for us, *ver.* 4. Secondly, we must not dissemble with the children of God, when we pray them to pray for us, *Ier.* 42, 20. Thirdly, we must not live in any knowne sinne, least the Lord say to his people doe not pray for such; and lock up their hearts, *Ier.* 7, 16. Fourthly, we must humble our selves to them, if we have thought evil of them in our hearts, *Numb.* 31, 7. consider, First, if we be Saints, the cause may be such, that God will not pardon us, except other Saints joyne, *Deut.* 9, 20. Secondly, the Saints of God are marvellous willing to doe it for us, 1 *Sam.* 12, 23.

Q. 170, *Whereas our Saviour teacheth us to say; As wee forgive them that trespass against us; What is it to forgive one another?*

A. It includeth foure things; first, to forbear one another, with holding our selves from reuenge, *Col.* 3, 15, which is no Pusillanimity, but a victorious grace, *Rom.* 12, 21. It is to overcome our selves, which is more then to take a City, *Prov.* 16, 31. and to overcome the malice of
of

of our enemies, and to mollifie their hearts, *1 Sam. 24, 17.* and to overcome the right way, which is by Patience, and not by rendring *quid pro quo*, *Prov. 24, 29.* Secondly, to root out all desire of revenge, not onely to tolerate for want of a handsome opportunity to revenge, but to doe it from the heart, *Matb. 18 35.* for it must be with love, which proceeds not onely from the heart; for so we see Drunkards will forgive one another, but also from a pure heart. *1 Tim. 1, 5.* Besides, wee must forgive and forget when people say, *I forgive, but I cannot forget*; this is filly forgiveness, like *Ephraim*, a filly Dove without heart, *Hos. 7, 14.* Againe, wee must doe it with earning bowels, as *Ioseph* forgave his Brethren, hee wept and melted towards them, *Gen. 50, 17.* Thirdly, to bee ready notwithstanding to performe all offices of love, *vers. 21.* To blesse them that curse us, and to pray for them that spite us. *Matb. 5, 44.* for God is good to his enemies, *vers. 45.* and hereby wee shew that he is our Father, *vers. 48.* Publicans can love them, that love them, *vers. 47.* Besides, if that be all, wee have our reward and can looke for none from God, *vers. 46.* Fourthly, to forgive universally all wrongs to our persons, *Act. 7, 60.* to our names, *2 Sam. 19, 23.* and debts too, when the debtor is not able to pay, and yet submits, *Philim. 18.* Nay, the greater the wrong is the greater is our glory to forgive, *Num. 12, 13.*

Q. 171. Seeing a Souldier may kill his Enemy in a lawfull warre, and yet love him, as farre as the Law binds in such a case; so may a man goe to law with his Brother, without breach of Charity or the

the duty of forgiving, when his ends are right :
Tell me then what these ends bee, that may stand
with love?

A. First, to demand ones right, when one is
called to demand it, *Luk. 18, 3.* Now right is not
contrary to love, but agreeable unto true judge-
ment, *Isa. 10, 2.* Secondly, to amend and hum-
ble the party nocent ; and therefore the Magi-
strate is said to be a Minister for good, *Rom. 13, 4.*
Thirdly, that others may heare and feare, and
may not doe the like, *Deut. 19, 20.* Fourthly,
that the party damnified, and others too may live
in peace ; and this is the reason why we should
pray for Magistrates, *1 Tim. 2, 2.* but provided ;
first, That it bee done in love, *1 Cor. 16, 14.* and
not with recompencing evill for evill, *Rom. 12,*
17. provided, secondly, It bee done without of-
fence, *1 Cor. 6, 1.* Provided, thirdly, The party
wronging be able to make satisfaction, as for ex-
ample in debts ; for if the party bee not able, and
yet submits, it is cruelty to use the law against
such a one, *2 King. 4, 1.* provided. Fourthly, that
going to law, be our last and utmost remedy,
when people will presently goe to law, refusing
to take wrong or to be tryed by private agree-
ments, this is unchristian, *1 Cor. 6, 7.* provided
Fifthly, that the wrong be not fit to be put up : in
this case *Paul* appeales to *Cesar*, *Act. 25, 11.* for
as the Apostle sayes in another case, so we may say
in this, the law is good if any man use it lawfully,
1 Tim. 1, 8. private revenge is wretched. First,
because vengeance is mine says God, *Heb. 10, 30.*
and the Lord is the avenger. *1 Thos. 4, 6.* Second-
ly, wherefore serves the Magistrate ? he is ordai-
ned

ned of God to punish evil doers, *1 Pet. 2.14. 2.* gaine. First, it is ones excellencie to forgive, *Mich. 7. 18.* Secondly, it is a note of a blessed man, *Math. 5. 7.* Thirdly, humane society cannot well be without it; for we are apt to wrong others and have need that they should forgive us, and therefore should be ready to forgive them, forgive and yee shall be forgiven, *Luk. 6. 37.* Fourthly, it is necessary to resist our wicked heart, now not to forgive, proceeds from the wickednesse of ones heart, *Math. 18. 32.*

Q. 172. What is the meaning of that As; as we forgive them their trespass against us?

A. It doth not signifie a patterne or a rule, or direction as it doth in the third Petition, *Math. 6. 10.* for we would be glad that God would forgive us, better then we can forgive one another. There be no works like unto his works, *Psal. 86. 8.* neither doth it import that we can forgive one another, before God hath forgiven us, *Math. 18. 32.* for Gods forgiving of us. First, is an enabling cause of our forgiving one another, as Gods love to us, enables us to love him, *1 Iohn. 4. 19.* Secondly, it is a motive cause too, *Math. 18. 33.* Thirdly, it is evidenced unto us by our forgiving one another, as a cause by the effect, *Math. 6. 14.* and yet we must. First, forgive one another, before wee can entreat the Lord to forgive us, *Luk. 11. 4.* but this same as, doth imply that there must be a resemblance betweene Gods forgiving of us, and our forgiving one another, *Eph. 4. 32.* that is, First, wee must frankly forgive, *Luk. 7. 42.* Secondly, always, as often as we pray, *Mark. 11. 25.* which must be continually, *1 Thess. 5. 17.* nay, though

though they be our enemies and do not yet repent of their wronging of us, *Luk. 23, 34.* how much more if they do repent? *Luke. 17, 3.* yea, we must forgive others, as Christ hath forgiven us, what ever the quarrell be, *Col. 3, 13.*

Q. 173. *Why doth our Saviour teach us to pray, Lead us not into temptation, immediately after praying for the forgivenesses of our finnes?*

A. For two reasons. First, because forgiveness of sin and grievous temptations are inseparable companions; a true penitent person is most baited by Satan, he needs not trouble impenitent persons, for he hath them sure enough already, and therefore commonly he lets them be quiet, *Luk. 11, 21.* *Sergius Paulus* no sooner believed, but the Divell stirred up *Elimas* against him, *Act. 13, 8.* when a man begins to turne unto God, the Devil suspects he is one of Christs seed, and therefore he labours to bruise his heele, that he may not go on, *Gen. 3, 15.* and to devour him, *Rev. 12, 4.* he hath experience of prevailing against diverse good beginners, *Iohn. 6, 66.* and *Paul* was afraid he had prevailed against the *Corinthians*, *2 Cor. 11, 3.* Again, the speciall providence is in it, to humble the soule; and therefore he made *David* roare before he would forgive him, *Psal. 31, 3.* and therefore it is a signe, when people know not what grievous temptations meanes, the Divell holds them captive at his will, *2 Tim. 2, 26.* for he desires to sift all that have got out of his clutches, *Luk. 22, 31.* againe, when people are not smitten in conscience and tempted, it is a signe the word does not worke, for if it work, it cuts like a sword. *Heb. 4, 12.* Secondly, because forgiveness of sinne

sinne and yeelding to temptations, cannot stand together, *Cant. 5, 3*. For first, the grace of forgiveness teacheth a man not to yeeld to sinne, *Tit. 2, 11, 12*. Secondly, pardon of sinne and grace not to goe on in sinne, are coupled together in the Covenant of grace, *Ier. 31, 33*. Thirdly, they are coupled together in reason, *Psal. 41, 4*. Fourthly, forgiveness, makes one love God, and so not to be tempted away from him, *Luke 7, 42*. Nay Fifthly, God will not forgive nor acquit upon other termes, but that wee shall labour against temptations to sinne, *Iob 10, 14*: when we labour for Forgiveness, except wee meane to be godly, our labour is in vaine, *Iob 9, 29*. God will not heare, *Isa. 59, 2*.

Q. 174. What is Temptation, and how many fold?

A. Temptation is a prooffe, *Psal. 95, 9*. or a tryall to see what is in one, or what one will doe, *1 Pet. 4, 12*. Temptations of different nature according as it is used, sometimes good, *Gen. 22, 1*. sometimes bad, *1 Cor. 7, 5*. First, God is said to tempt, to try what is in a mans heart, *Deut. 8, 2*. what grace is in man, *Psal. 105, 19*. what Corruption, *2 Chro. 32, 31*. Nay, sometimes he tempts a man, in his just judgement to sin, *2 Sam. 24, 1*. This hee does in a righteous manner, for otherwise he cannot be said to tempt any, *Iam. 1, 13*. properly it is a mans lust that doth tempt him to sinne, *verse, 14*. Secondly, the Divell is said to tempt, *Math. 4, 1*. by putting motions into the heart, *Iohn. 13, 2*. by thrusting of importunate thoughts and itchings, which provoke unto sinne, *1 Chron. 21, 1*, by presenting of objects before one,

one, *Luke 4.5.* and egging to take them, *verse. 6.* by setting a discouraging looke upon ones afflictions, *1 Thess. 3.5.* by presenting occasions, *Math. 4.3.* speaking in the mouths of friends, *Math. 16.23.* Thirdly, men are said to tempt too, *Job. 8.6.* First, they tempt God, either upon good ground to help their faith, *Judg. 6.37.* and *Abaz* sinned, because he would not tempt God thus, *Isa. 7.12.* or in a wicked wise, *Act. 5.9.* as when a man distrusts God; and useth unwarrantable means, *Math. 4.7.* and when a man sinnes in any other kind, *1 Cor. 10.9.* either against God or his messengers, *Exod. 17.2.* Secondly, men tempt themselves either well by a warrantable proving what is in them, *2 Cor. 13.5.* or ill, by putting themselves upon danger, *Math. 26.58.* Thirdly, men tempt others and that either well to prove a brother, whether he be the man that he seemes, *Rev. 2.2.* or ill, to draw him into sinne, *Gen. 39.7.* or inconveniences, *Math. 22.18.*

Q. 175. What is a temptation to sinne?

A. There be foure things that concurre in it, First, it supposeth flexiblenesse in the party tempted when the party is iniceable, *1am. 1.14.* and therefore a frigide man cannot be tempted to adultery; but one that hath lust in him, *Math. 5.28.* the blessed Angels cannot be tempted to sin at all, because they are confirmed in grace, and so was Christ as man too, and yet there is an intrinsecall flexiblenesse in every creature, and in that respect the best creature may be capable of a temptation, *Math. 4.1.* but God is not at all, *1am. 1.13.* Secondly, it supposeth a baire to take the party with, *Prov. 6.25.* when a man hath some boory

by sin ; either the getting of some seeming good, as in allurements ; as *Judas* got thirty pieces of silver, *Matth.* 26, 15. or prevention of some evill, as in temptations of feare or shame, or the like, *Gal.* 6, 12. when a man sinnes without a baite, he does not sin out of temptation, and therefore his sin is the worse, *Ezek.* 16, 34. much more when a man looses by his sin, *Act.* 23, 12. Thirdly, it suppoes a trying what the party will doe, *2 Chron.* 32, 31. when a man layes abait before one as for example a shilling or so in a corner, where a thevish servant may see it, and conceive it was forgotten, to try whether he will steale it, as the Priests offered the Souldiers money, to try whether they could get them to belie the disciples of Christ, *Matth.* 28, 12. Fourthly, it supposeth a wicked mind, or intention in the tempter ; and therefore God cannot tempt any, *1 Jam.* 1, 13. but the Divell, *Matth.* 4, 1. or sinfull men, such onely tempt, *Heb.* 11, 37. wherefore temptations are shrewd things to us, *Gal.* 6, 1. for first, they may move us to sin, though otherwise we would never have committed it ; maybe *Jacob* would never have told a lye, but being tempted of his mother, he did, *Gen.* 27, 14. Secondly, they may move us to sin, when we have vowed and strongly purposed not to yeeld ; how many sinnes was *David* tempted and drawn to commit, and yet he had sworne he would not, *Psal.* 119, 106.

Q. 178, What use doe you make of this, that temptations are so dangerous ?

A. First, to teach us not to tempt any, *Prov.* 16, 29. Secondly, to be carefull we doe not consent,

sent, when we are tempted, *Prov. 1, 10*. Thirdly, to keep our heart with all diligence, *Prov. 4, 23*. for sin doth easily beset us, and tempt us, *Heb. 21, 17*. First, we must give the tempter a peremptory deniall at first, *Math. 4, 10*. Secondly, we must back our denialls, with resistance, *1am. 4, 7*. Thirdly, and what though we have resisted againe and againe? we have not resisted unto blood, *Heb. 12, 4*. and therefore we must continue resisting with steadfastnesse, *1 Pet. 5, 9*. Fourthly, we must looke upon temptations as warriars against our souls, that so we may abstaine from yeelding to them; counting our selves strangers upon the earth, and such as have nothing to doe to be paddling in the world, *Pet. 2, 11*. Fifthly, we must give no advantage to Sathan, *2 Cor. 2, 11*. neither by giving him matter, *1 Cor. 7, 5*. nor occasion, *Gal. 5, 13*. nor any pretence, *Exod. 10, 26*. nor by want of observing his houre, *Rom. 3, 10*. nor by making provision for the flesh, *Rom. 13, 14*. Sixthly, we must take unto us the whole armour of God, *Eph. 6, 13*. knowing the Divell hath many wiles, *verse 11*. having on us the girdle of truth, the breast-plate of righteousness, *verse 14*, the preparation of the Gospell of peace, *verse 15*, the shield of faith, *verse 16*. the helmet of salvation, and the sword of the spirit, *verse 17*. praying with all prayer, *verse 18*. and humbling our selves: and in particular for our originall corruption; *David* went to that, when he saw he had bin tempted to Adultery and murder, *Psal. 51, 5*. keeping our selves from vaine company, *Psal. 119, 115*. taking heed of melancholy, labouring to be chearefull, *Prov. 17, 22*. not to be too solitary, *Ecc. 4, 10*.

Q. 179. Is a man naturally under the power of Temptation?

A. Yea, the flesh is too weak to resist it, *Math.* 26, 41. and so is the heart, *Ezek.* 16, 30. an enticing word is able to enforce us, *Prov.* 7, 21. First, because our will is naturally strong set to the things of this life; as ease, and credit, and friends, and riches, &c. *1 Tim.* 6, 9, yea and to sinne it selfe, naturally we cannot cease from it, *2 Pet.* 14. Secondly, because naturally we do not love the commandements of God, nor any saving truth; and therefore the least temptation that comes to draw us from it is strong, *2 Thes.* 2, 10, 11. Thirdly, our minds naturally are without knowledge of the danger, *Prov.* 9, 18. and therefore temptations are sweet to us, *vers.* 17, from hence we may see, that woe is them that are in the flesh, because they are so subject to please their owne selves, that they cannot please God, *Rom.* 8, 8. againe, the Saints hence should labour to get their natures healed more and more, because they have still some remainders of brutishnesse, whereby they are subject to be tempted by sense, *Psal.* 73, 22. signes of persons under the power of temptations; are first, to be usually stirred up by them, *1 King.* 21, 25. Secondly, when the Divell and his instruments can undertake to overcome them by temptations, *1 King.* 22, 21. Thirdly, when the Divell like a strong man can do it with ease, without any ado, he can lead them hand-smooth, *Luk.* 11, 21. Fourthly, when they can endure the first itchings of temptations without rooting of them out, *2 Tim.* 4, 3. Fifthly, when they can pray with ease, and heare with ease, and be in company

company with ease, and alone with ease, they are not put to it, whereas *Paul* went groaning up and down, *Rom. 7, 24.*

Q. 180. Is it any excuse, to say we were tempted?

A. No, for first, the commandement calleth for obedience, though we be never so much tempted to disobey it; Temptations doe not weaken the bond of Gods law, *Prov. 1, 10.* Secondly, the first lesson of the Gospell telleth us, we are not for Christs turne, except we will deny all temptation, yea though selfe doe tempt selfe, *Luk. 9, 23.* Thirdly, sin is of a damning nature though all the temptations in the world concur to egge us to it, though feare, though shame, &c. *Luk. 9, 26.* Fourthly, There's no thanke in that obedience, that we have no temptations to draw us from, but blessed is hee that endureth Temptation, *Iam. 1, 12.* Fifthly, what excuse can that be, when the very temptations themselves come from our own lusting hearts, *Iam. 1, 15.* or else we put our selves upon temptations, as first, by not marrying in the Lord, *1 King. 11, 4.* Secondly by being idle and out of our callings, as *David* was upon the rooſe of his houle, *2 Sam. 11, 2.* Thirdly, by putting our selves upon dangerous callings; as keeping of an Inne, or an Ale-house, in this case wee should say as Christ said, who made me a Iudge? *Luk. 12, 14.* 4ly, by going about actions without warrant, as *Dinah*, *Gen. 24, 1.* or by being in tempting places without ground, as *Peter*, *Mat. 26, 69.* Fifthly, by not keeping the communion of Saints, when wee may; what tempted *Thomas* to unbeliefe, but his absence from the society of his fellow Apostles? *Ioh. 20, 24.* Sixthly, by doing
K 3 that

that which another may lawfully do, yet as things stand, we may not lawfully do it. *Abraham* might looke towards *Sadam*, *Gen.* 19, 28. but *Lot* might not, *verse.* 17, God does not forbid every man the comming neere the house of a whore, for some can go close by her doore without any temptation to goe in, but some he does, *Prov.* 5, 8. but if a man have a calling to a station full of temptations he is in Gods way, which is strength to the upright, *Prov.* 10, 29. the Angels take charge of the Saints, while they are in their way, *Psal.* 91, 11. Though *Ahabs* house were a house full of temptations, yet *Obadiab* having a calling to be there ; feared the Lord greatly, *1 King.* 18, 3.

Q. 181, *Why doth God permit men to be tempted?*

A. That he does permit men to be tempted, is plaine in the example of *Eve*, *2 Cor.* 11, 3. and of *Hezekiah*, *2 Chron.* 32, 31. and specially of the wicked, *Act.* 14, 16. and the reasons are, first, because he is not bound to keep men from being tempted, he made man upright, *Eccel.* 7, 29. Secondly, because he may justly doe so, seeing men have sinned against him ; as when *Israel* had spared the *Canaanites* contrary to his command he left them to be tempted by them, *Iudge.* 3, 1. Christ left *Peter* to be tempted by a damocrell, for he presumed of his strength, *Math.* 26, 33. and therefore, First, let us pray, Lord, leave us not, *Psal.* 27, 9. If we be foiled at any time, we may thank our own selves, for he hath made us a promise, not to suffer us to be tempted, above what we are able, *1 Cor.* 10, 13, and therefore we wrong our own soules, if we doe not fly to it, and sue it forth,

forth, for if wee be his, he hath said; He will not suffer our foot to be moved, *Psal.* 121. 8. againe, Secondly, let us Watch, *Math.* 26, 41. If he doe but leave us to be tempted, and to grapple with Temptation, we are gone, if he should but suffer our feet to slippe, they will slip for certaine, and therefore let us watch towards him, who hath said hee will not suffer them, *Psal.* 66. 9. Thirdly, let us beware lest wee provoke God to permit us to temptation, let us take heed we be not joynd to a lust; for then God will say, Let them alone, *Hos.* 4, 17. Fourthly this is a comfort, that we cannot be tempted, except God permit; No, not by Sathan, *Iob.* 1. 12. God hath Sathan in a chaine, *Iob.* 2. 6. hee can doe nothing except Christ give him leave, *Mark.* 5.

Q. 182. How shall wee know, whether a temptation flow from our selves, or from Sathan?

A. This question is somewhat dangerous; for any evill, yea Blasphemy. it selfe may proceed from our owne heart, *Math.* 15. 19. and yet it is some signe it is from Sathan; first, when a man is tempted to that which he is naturally averse from *Math.* 4. 6. Secondly, when the temptation is suddain, like a flash of Lightning, *Luk.* 4. 5. Thirdly, when the temptation comes without any coherence with that which one was thinking upon; Sathan cares not what he molested one with, for he stands at ones right hand there ready for the nonce, *Zach.* 3, 1. Fourthly, when a temptation is in a hurrying manner, skipping from one thing to another, when it is with importunity, like summer Flies upon a sore, or a Bald-head: when it is as though it would never a done, *Luk.* 4. 2.

Fiftly, when it is with the delusion of the senses; *Math. 4, 8.* Now the way to beat the Divell off, is not to rayle at him, *Iude 9.* but first by Faith, *1 Pet. 5, 9.* Not by a naked quoting of Scripture; for he will quote Scripture himselte, and put a false glosse upon the same, *Luk. 4, 10.* but secondly, by so quoting it, as to cleave by obedience unto it, *vers. 12.* not by making of crosses on our brest, for how can that drive him away, when Christs owne bodily presence did not feare him away? *vers. 9.* but thirdly, by a stout and peremptory detestation of his motions, to abandon him, *vers. 8.* and fourthly, by considering that Christ was in all points tempted as we are, sinne onely excepted, *Heb. 4, 15.* and fiftly, though the Divell can find a great deale of matter for him in us, yet he could find nothing in Christ, *Ioh. 14, 30.* Sixtly, by looking at the end that the Lord will make, *Jam. 5, 11.* for though Sathan be not under our feet, yet he shortly shall, *Rom. 16, 20.*

Q. 183. Whether doe these two clauses, Lead us not into temptation but deliver us from all evill, make but one Petition?

A. First, it matters not much, whether they make but one or no; for it is a signe of Pride to strive about words, *1 Tim. 6, 4.* Secondly, 'tis more likely that they make but one Petition, and that is, as our Saviour summes both the clauses up in one, that our heavenly Father would keepe us from the evill, *Ioh. 17, 15.* For first, the one clause is Negative, and the other is Affirmative; now the Negative and Affirmative make but one truth,

truth: As we see in this passage. *Thou shalt dye and not live*, Isa. 38. 1. Secondly, our Saviour does not put them downe copulatively, *Lead us not into temptation, and deliver us from evill*; for then they mought have some colour of being two; but he unites them with a *But*, as though the first were not a whole Petition without the second, *Lead us not into temptation, but deliver us from evill*, Luk. 11. 4. Thirdly, it is enough to say, it is one Petition consisting of two parts. The one for preventing Grace, to prevent us from falling into evill, the other for recovering Grace; that at the furthest, if we fall into evill yet howsoever the Lord would deliver us out, according to that of the *Psalmist*, *Psal. 37. 24*. Fourthly, that conceipt of the Papists to make seaven Petitions in the Lords Prayer, according to the number of the seaven Graces of the Spirit, is but frothy, for there be many more graces of the Spirit. His grace is manifold, 1 *Pet. 4. 10*.

Q. 184. Because this last clause sheweth that we are naturally under the power of evill, whereof the Devill is the Captaine; shew me then, how that naturall men are under the Power of the Divell?

A. He hath his Shop-house in all the children of disobedience, and he worketh in them, *Ephes. 2. 2*. yea, he raignes and rules in them; for the Divell hath his Kingdome, and in whom hath he it, if not in them, *Math. 12. 26*. For first, the Lord the just Iudge turnes them over to the Divell, because they will not be ruled by him; therefore the Divell shall have them, to rule over them;
yea,

yea he shall be their God, though they be blind and see no such thing, *2 Cor. 4, 4.* and hee gives the Divell charge over them, as he gives the good Angels charge over the godly, *Psal. 91, 11.* Secondly, because the Divell can find none that will doe his workes, but onely them, *Ioh. 8, 44.* and therefore great is their misery; for first, they are his Slaves, and he holds them captive at his will, *2 Tim. 2, 26.* Secondly, they are so tyrannized over and kept under by him, that he will not let them looke after Heaven, or any good to any purpose, he doth oppresse them, *Acts 10, 38.* Thirdly, hee hath power over their death, that they shall never dye well, though they seeme to dye never so well, *Heb. 2, 14.* Fourthly, he leads them, though they little thinke it, he that Lyeth, little thinke hee, that the Divell filleth his heart, and yet he doth, *Acts 5, 3.* Idle persons and ratlers, *2 Tim. 5, 13.* little thinke they, that they turne after Sathan, and yet they doe, *verſe 15,* he that committeth sinne, little thinke he, that hee is of the Divell, and yet he is, *1 Ioh. 3, 8.* enemies of righteousnesse, they little thinke that they are the children of the Divell, and yet they all be, *Acts 13, 10.* For first, the Divell is a Spirit; and therefore he can be in the wicked, and they never spy it, *Revel. 16, 14.* Secondly, hee can transforme himselfe into an Angell of light; and therefore he can make them believe, he is a good Spirit, *2 Gen 11, 14.*

Q. 185, *Are there no more evils that wee have need to be delivered from?*

A. Yes, the whole world is full of evils, *Ioh. 17, 15.* we can walke in no way but there be

many

many evils attending upon it to defile us, and happie is he that is undefiled with them, *Psal.* 119, 1. We can not tread one step, but there be evils ready to have dominion over us, except the Lord deliver us there-from, *verse* 133. First, in our outward Callings, as we are in danger in being overmuch, or not enough in them, of favouring them too much ; so that we cannot favour the Word, the Sacraments, and Sabbath for fleshly feare and distrust, grasping too many things, Improvidence, hampering our selves with the wicked ; so that happie is hee whose God is the Lord, for hee is faithfull to keepe one from the evill, *2 Thess.* 3, 3. Secondly, in Prosperity, wee are apt to thinke we shall dye in our nest, *Iob* 29, 18. hoping it will not end yet nor yet, we are apt to be vaine and delicate and tender, and unhardy, to forget the afflictions of *Ioseph*, to be selfe-confident, to prize heaven the lesse, to be the unfitter for humiliati-on, and the other irksome duties of Mortification ; such evils wise *Agar* saw in being full, *Prov.* 30, 9. Thirdly, in adversity to be impatient, discontented, to be moping, to use unlawfull means, to be Pusillanimous and base, to be dead to good things ; *David* himselfe in his affliction found a want of quickning, *Psal.* 119, 107. Fourthly, in our eating and drinking, as the *Israelites* minds ranne upon their Onyons and Garlick, and flesh-pots, their soule loathed the Manna ; when wee drinke we are ready to be caught with the rednesse of the Wine, when we eate as *Esau* with the rednesse of the Portage, at Feasts we are subject to forget feare, we are in danger of Intemperance,

perance, curiosity, pleasure ; and therefore blessed is hee that hath Faith in Gods word, to Pray that his meat may be sanctified, *1 Tim. 4. 5.* Fifthly, in our delights and recreations, to be too jesting, and light, and tickled ; immoderate, unseasonable, over-long, to be unfitted thereby to graver and seriouser things, which are great evils ; for they doe exceedingly dead us towards Christ, *1 Tim. 5. 6.* Sixtly, in our company to be infected some way or other, and carried away, *Gal. 2. 13.* Seventhly, when wee are alone, *Eccles. 4. 10.* though the more Grave we have, the lesse we are alone, when we are alone, *Iob. 16. 32.* Eightly, when wee are about godly duties, there be evils about us too ; and therefore, wee had need to take heed, *Luke 8. 18.*

Q. 180. It appears then, GOD is the onely deliverer?

A. Yea, Psal. 70. 5. for first, hee is strong enough, Kings and Princes are not able to bee deliverers, *2 King. 1. 6. 27.* Hee only is our Rock ; and therefore our onely deliverer, *2 Sam. 22. 2.* Secondly, in him only may we trust for deliverance, *Psal. 144. 2.* and therefore, First, we should fly onely to him for deliverance, *Psal. 50. 15.* Secondly, this condemnes them that fly to any other for Deliverance ; It is a heaive curse when a man is given up to such a reprobate sense, as to goe any where else, *Judg. 10. 14.* Thirdly, if we be delivered at any time, let us take notice that our deliverance cometh from him ; and let him have a song of Praise, *Psal. 32. 7.* Fourthly, let us labour to be such, as he may be willing to deliver,

as First, let us see our selves utterly undone without him, *2 Chron. 20:12*. Secondly, let us climbe up to mount Sion; Deliverance dwells there, *Joel, 2. 32*. Thirdly, let us set our selves to be holy, *Obad 17*. Fourthly, let us be importunate with God not to tarry long before he deliver, *Psal. 40. 17*. and yet Fifthly, wait too, till he is pleased to deliver, *Lam. 3. 26*. Sixthly, let us looke to the Holy one, *Isa. 31. 1*. Seventhly, if any deliverance be offered any other way; let us not accept it, *Heb. 11, 35*. the Lord doth deliver. First, by keeping away the evill, *Iob, 33. 17*. Secondly, by removing it away when it is come, *Psal. 51, 14*. Thirdly, by disanulling the force of the evill. *Dan. 3. 27*. or the hurtfulnesse of it, *Mark. 16. 18*. Fourthly, by altering of the nature of it, and turning it to good, *Gen. 50. 20*. Fifthly, by taking one away from the evill, *2 King. 22, 20*. which few men doe consider, *Isa. 57, 1*. and therefore first, God hath more wayes to deliver his people then one, *Psal. 44. 4*. Secondly, though never so many wayes of Deliverance be blockt up, yet let Faith say, God hath another way yet, *Ester, 4. 14*: for God is skilfull, and well verst in delivering his, *2 Pet. 2. 9*. Third y, let our Faith be indifferent; may be God will be with us in trouble, and that is a deliverance, *Psal. 9. 15*. may be God will keepe us in it, and that is a deliverance, *Psal. 25, 20*. may be he will keepe us from sinking, and that's a deliverance too, *Psal. 69, 14*.

Q. 187. What doe you learn from these words; For thine is the Kingdome, the Power, and the Glory?

A. That

A. That Prayer is to be pressed with arguments, as *Moses* his Prayer was, *Exod.* 32, 11, 12, 13. so was *Asa's*, *2 Chron.* 14, 11. First, because God is a God, of infinite understanding, and therefore when we speake unto him, wee had need to speake reason, *Iob.* 13, 3. Secondly, because Prayer is a pleading, which must be full of good reasons, *Iob.* 23, 4. Thirdly, because Prayer is a main part of Gods service, which is reasonable, *Rom.* 12, 1. for even a mortall man stands much upon reason, *Iob.* 32, 11. much lesse hath the wise God delight in fooles, *Ecc.* 5, 4. Therefore first, wee should well ponder our Prayers, before wee doe pray them. *David* callis his Prayers his meditations, *Psal.* 5, 1. wee must ponder upon what ground we come to God, otherwise hee will send us away without hearing, *Iudg.* 10, 14. we must ponder what correspondency we have with him; otherwise he will indite us of Impudence, for our comming into his Courts, *Ier.* 11, 15. when wee Pray to him rightly, God sayes, *Come let us reason together*, *Isa.* 1, 18. Secondly, hence we see that wicked men, be they never so learned, and gifted in Prayer, yet they cannot Pray, for lacke of Spirituall reason, they are unreasonable men, *2 Thes.* 3, 2. This is a comfort to good Christians, that have the Lords attributes all on their side, for God will be sure to heare such. *Iob.* 9, 31. hence it is that they doe not faint in Prayer, as others doe; because their reasons are never exhaust, they have still more and more reason, *Luk.* 18, 1. *Jacob* had such reasons that he would not let the Lord goe, *Gen.* 32, 26. The Prophet *Isaiah* his mouth could never be stopp, he had still more and

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more to say, and presse the Lord with, *Isa. 62, 1.*
and therefore, first, when we have a good argu-
ment, we should lie augging with it, and follow
it hard, as *Ioshua* did, *Iosh. 7. 6, 9.* Secondly, when
our arguments seeme to be answered, we should
recover them againe, *Math. 15. 22, 23, 24.*

FJNJS.

